

THE CRITICAL REVIEW.

SEPTEMBER, 1798.

A Voyage of Discovery to the North Pacific Ocean, and round the World; in which the Coast of North-West America has been carefully examined and accurately surveyed. Undertaken by his Majesty's Command, principally with a View to ascertain the Existence of any navigable Communication between the North Pacific and North Atlantic Oceans; and performed in the Years 1790, 1791, 1792, 1793, 1794, and 1795, in the Discovery Sloop of War, and armed Tender Chatham, under the Command of Captain George Vancouver. 3 Vols. Royal 4to. With a Volume of Maps and Charts done up separately in Folio. 6l. 6s. Boards. Robinsons. 1798.

THE confident assertions of some pretended navigators, the hints and suspicions of philosophers, and, above all, the great importance of the discovery of a passage from the Northern Pacific Ocean to the Atlantic, induced the government of this country to send two vessels to renew the examination of the coast in different latitudes. When we investigated the subject in our review of Cook's last voyage*, we were confident that no such passage could exist. From a comparison of his easternmost longitudes with the observations in Hudson's Bay, it was highly probable that more than 1500 miles of land intervened between the two seas. When Mr. Meares revived, with so much apparent probability, the existence of the straits of John de Fuca, in the same parallel with lake Winnipeg, and when we again considered Slave Lake as the possible source of Cook's river, we expressed our doubts whether at least some inland communication might not exist. These doubts, however, vanished, and our former confidence was restored, when the members of the Hudson's Bay company published accounts of the land to the west of their factories. We not only find, from their information, that the distance between the seas is much greater than we had supposed, but that very high mountains, from north to south,

* See Crit. Rev. Vol. LVIII. p. 1.

intervene in the longitude of 120° W. of Greenwich, and from about 50° to 55° of north latitude. Slave Lake lies to the eastward of these mountains; and its height may be easily supposed, as it sends off rivers which are lost in the lakes on the south, and which fall into Hudson's Bay on the east, and into the North Sea in lat. $69^{\circ} 14'$. Thus every idea of a passage in any direction, except so far to the north as to be impracticable, was destroyed, before we knew the result of the voyage of captain Vancouver. Intelligence has been obtained from him, which has clearly established many important facts; and those who perhaps might have suspected that the source of the information from the Hudson's Bay company, so long and so studiously concealed, was in some degree polluted, will now learn to value it highly.

The expedition, which was commanded by the late captain George Vancouver, was projected before the events, which led to the armament against Spain in 1790, were known in this country; but, when those circumstances were known, the ships, at first destined for discovery only, were ordered also to take possession of the territory which was to be restored by the Spaniards, in consequence of the convention.

In the Introduction to these volumes, there is a concise account of the motives of the voyage, and of the equipment of the vessels. The instructions follow; and an advertisement is subjoined by the editor, the brother of the late captain. Though greatly debilitated by his active services in the naval department, he still laboured, with great assiduity, to retrace his former steps, in the composition of these volumes; and every part which relates to discovery is his own work. The small additions from his journals, relate to his return from Valparaiso (on the coast of Chili) to England. His miscellaneous observations are either lost, or are in a state too imperfect for publication.

According to the plan usually pursued in our review of voyages and travels, we shall pass hastily over those regions which frequent examinations have sufficiently elucidated. In crossing the Atlantic, not many new or interesting observations can be expected to occur: the following remarks, however, deserve attention.

'Crossing the equator so far to the westward' ($25^{\circ} 15'$ W. longitude) 'has been frequently objected to, as being liable to entangle ships with the coast of Brazil. I am, however, of a different opinion, and conceive many advantages are derived by thus crossing the line; such as, pursuing a track destitute of those calms and heavy rains, which are ever attendant on a more eastwardly route. By every information I have been enabled to collect, it does not appear that much is to be gained in point of di-

stance by crossing the equator in a more eastwardly longitude; since it seems that vessels which have pursued their southerly course to cross the line under the 10th, 15th, or 20th meridian of west longitude, have, by the trade wind blowing there in a more southerly direction, been driven equally as far west, to the 25th, 26th, and 27th degrees of west longitude before they have been enabled to gain the variable winds, without the benefit of a constant breeze and fair weather, which with the very little interruption between the 21st and 24th, was experienced during this passage.' Vol i. P. 11.

' Our passage through the atlantic ocean being thus accomplished, it becomes requisite, in compliance with the method proposed in the introduction for correcting the errors of navigation, to have some retrospect to this passage, especially since passing the Cape de Verd islands.

' From the island of St. Antonio, until we had crossed the latitude of cape St. Augustine, we were materially affected by currents; and between the latitude of 6° north and the equator, strong riplings were conspicuous on the surface of the sea. These currents, contrary to the general opinion, seem to possess no regularity, as we found ourselves, day after day, driven in directions very contrary to our expectations from the impulse we had experienced on the former day, and by no means attended with that periodical uniformity, pointed out by Mr. Nicholson in his lately revised and corrected Indian Directory, published in the year 1787. On the contrary, instead of the currents at this season of the year, agreeably to his hypothesis, setting to the northward, the most prevailing stream we experienced set to the south, and more in a south eastern than a south western direction. This very able mariner, still wedded to formerly adopted opinions, strongly recommends the variation of the compass, as a means for ascertaining the longitude at sea: yet, had we been no better provided, we might have searched for the cape of Good Hope agreeably with his propositions, to little effect: for when we were in latitude $35^{\circ} 7'$ south, with $20^{\circ} 16'$ west variation, we had only reached the longitude of $6^{\circ} 30'$ east; and again, when in latitude $35^{\circ} 22'$ south, with $22^{\circ} 7'$ west variation, we had only advanced to the longitude of $11^{\circ} 25'$ east, instead of being, according to Mr. Nicholson's hypothesis, in the first instance nearly under the meridian of the cape of Good Hope, and in the second, under that of cape Aguilas; and it was not until we had near 26° of west variation, that we approached the meridian of the cape of Good Hope. The observations for the variation were made with the greatest care and attention; and though generally considered as very correct, they differed from one to three, and sometimes four degrees, not only when made by different compasses placed in different situations on board, and the ship on different tacks, but by the same compass in the same

situation, made at moderate intervals of time; the difference in the results of such observations, at the same time, not preserving the least degree of uniformity. Hence the assertion amounts nearly to an absurdity, which states, "that with 20° to $20^{\circ} 10'$, or $20^{\circ} 30'$ "westwardly variation, you will be certain" of such and such longitude; and it is greatly to be apprehended, that navigators who rely on such means for ascertaining their situation in the ocean, will render themselves liable to errors that may be attended with the most fatal consequences.' Vol. i. p. 14.

From the Cape of Good Hope, the voyage was distinguished only by weather the most irregular, and storms the most violent. Arriving on the south-western coast of New Holland, captain Vancouver ascertained the existence of a safe and commodious harbour, in lat. $35^{\circ} 5'$, and longitude $118^{\circ} 17'$. This coast seems to afford a resting-place to the most miserable race which the researches of navigators have yet discovered. The wears of these savages for taking fish, are inartificial, and can procure only a temporary and precarious supply at high water: the oysters and limpets lie within their sight and reach, apparently without being touched: their habitations resemble the kraal of a Hottentot, divided vertically, and open in front; and their greatest distinctions do not seem to rise higher, in the scale of magnificence, than two such wicker huts joined together at an acute angle. While they neglect the shell-fish at their hands, it cannot be expected that they would exert themselves in the labour of cultivation; and their general life must be a scene of hunger and misery. They certainly migrate; for no inhabitants, or traces of a recent occupancy of the wretched huts, were found. They had employed fire to clear or manure the ground; and, by the same means, they hollowed trees for the reception of either the lowest or highest of their ranks.

'Our survey [*of the coast of New Holland*] comprehended an extent of 110 leagues, in which space we saw no other haven or place of security for shipping than the sound before mentioned; notwithstanding the opinion of Dampier, who has considered the whole of the western part of New Holland as consisting of a cluster of islands. He was undoubtedly a judicious observer, of very superior talents; and, it is most likely, formed his opinion from the many islands which he found composing the exterior coast of the N. W. part of this extensive country. However just may be his conclusions as to that part of New Holland, they certainly do not apply to its south western side, as no very material separation, either by rivers, or arms of the sea, was discovered in the neighbourhood of our survey. Had such breaks in the coast existed, and had they escaped our observation, it is highly probable we should have met in the sea, or seen driven

on its shores, drift wood and other productions of the interior country. The very deep colour also of the several streams of water may possibly be occasioned by the quality of the soil through which they flow; whence it may be inferred that, if any considerable inland waters had their source far in the country, or if any great body descended from its shores, the sea along the coast would in some measure have been discoloured; but neither of these evidences existed, for, on our approach to the land, there was no previous appearance to indicate its vicinity. This opinion was further corroborated on inspecting the habitations and places of the natives' resort; where not the least remains of canoes, or other circumstance presented itself, which could convey the most distant idea of these people having ever trusted themselves on the water; a circumstance which it is reasonable to suppose would sometimes have happened, had their country been insulated, or their travelling interrupted by large rivers or arms of the sea; especially as all appearances favored the conjecture of their being, by no means, a stationary people. There was great reason, however, to conclude, that the country was well supplied with fresh water; as wherever we chanced to land, we easily procured that valuable article, not only where the soil was of considerable depth, but from streamlets issuing out of the solid rocks. This seemed to be the case even on the most elevated land, which caused a very singular appearance when the sun shone in certain directions on those mountains whose surfaces were destitute of soil; for on these made humid by the continually oozing of the water, a bright glare was produced that gave them the resemblance of hills covered with snow.' Vol. i. p. 45.

Perhaps the earlier navigators may not have been altogether in the wrong. Nearly in this spot we perceive islands laid down in maps of some authority; and, when we recollect that the southern coast of New Holland was discovered in 1627, we may suppose considerable revolutions to have taken place in the coast.

The writer afterwards observes, that

'The appearance of this country along the coasts, resembles, in most respects, that of Africa about the cape of Good Hope. The surface seemed to be chiefly composed of sand mixed with decayed vegetables, varying exceedingly in point of richness; and although bearing a great similarity, yet indicating a soil superior in quality to that in the immediate neighbourhood of Cape Town. The principal component part of this country appeared to be coral; and it would seem that its elevation above the ocean is of modern date, not only from the shores, and the bank which extends along the coast being, generally speaking, composed of coral, as was evident by our lead never descending to the bottom without bringing up coral on its return; but by coral being found on the

highest hills we ascended; particularly on the summit of Bald-Head, which is sufficiently above the level of the sea to be seen at 12 or 14 leagues distance. Here the coral was entirely in its original state; particularly in one level spot, comprehending about eight acres, which produced not the least herbage on the white sand that occupied this space; through which the branches of coral protruded, and were found standing exactly like those seen in the beds of coral beneath the surface of the sea, with ramifications of different sizes, some not half an inch, others four or five inches in circumference. In these fields of coral, (if the term field be allowable,) of which there were several, sea shells were in great abundance, some nearly in a perfect state still adhering to the coral, others in different stages of decay. The coral was friable in various degrees; the extremities of the branches, some of which were nearly four feet above the sand, were easily reduced to powder, whilst those close to, or under the surface, required some small force to break them from the rocky foundation from whence they appeared to spring. I have seen coral in many places at a considerable distance from the sea; but in no other instance have I seen it so elevated, and in such a state of perfection.

In the lower lands we frequently met with extensive tracts occupied by a kind of okerish swampy peat, or moorish soil of a very dark brown colour, forming as it were a crust, which shook and trembled when walked upon; with water oozing through, or running over the surface, in all directions. Through this soil most of the streams take their course, and it is to their impregnation in the passage, that the general high colour of the water is to be attributed. These swamps were not always confined to low and level spots, but were found on the acclivity of the higher lands; and where these did not occupy the sides of the hills, the soil was deep, and appeared infinitely more productive than the surface of the plains; especially that through which the rivulet in Oyster Harbour has been mentioned to flow. In that plain we found, at irregular intervals, just beneath the surface, a substratum of an apparently imperfect chalk, or a rich white marle, seemingly formed of the same decayed shells, with which the course of the river abounded. These strata, about eight or ten yards broad, run perpendicularly to the rivulet; their depth we had not leisure to examine, although there seemed little doubt of finding this substance in sufficient abundance for the purposes of manure, should the cultivation of this country ever be in contemplation. The general structure of it seems very favorable to such an attempt, as the mountains are neither steep nor numerous; nor do the rising grounds form such hills as bid defiance to the plough, while they produce that sort of diversity which is grateful to the eye, and not unpleasant to the traveller.

This chalky earth was also found in the neighbourhood of a moorish soil; and, on a more minute examination, seemed much

to resemble an earth described in Cronstadt's Mineralogy at the bottom of his note (y) page 21. It did not shew any signs of effervescence with acids, nor did it burn into lime; but, like the earth alluded to, contains a number of small transparent crystals. These were visible without a microscope; and as, on applying the blow pipe, vitrification took place, it might probably be usefully appropriated in making a sort of porcelain.

The stones we found were chiefly of coral, with a few black and brown pebbles, slate, quartz, two or three sorts of granite, with some sand stones, but none seeming to possess any metallic quality.

The climate, if a judgment may be formed by so short a visit, seemed delightful: for though we contended with some boisterous weather on our approach to the coast, nothing less ought reasonably to have been expected at the season of the vernal equinox, and breaking up of the winter. The gales we experienced in King George the Third's Sound, were not of such violence as to put vessels at sea past their topsails; although whilst the S. W. wind continued a most violent sea broke with incredible fury on the exterior shores. This however can easily be imagined, when the extensive uninterrupted range which the wind in that direction has over the Indian ocean is taken into consideration: during the continuance of this wind the atmosphere was tolerably clear, though the air was keen. Farenheit's thermometer, at the time of year answering to the beginning of April in the northern hemisphere, stood at 53° ; but at all other times during our stay, varied between 58° and 64° , and the barometer from $29^{\circ} 90'$ to $30^{\circ} 50'$. Slight colds were caught by the crew, which ought rather to be imputed to their own want of care than to the climate, as, on getting to sea, the parties soon recovered.' Vol. i. p. 48.

The largest forest-tree resembled that which produces the gum of Botany-Bay; one of the largest, measuring nine feet four inches in girth, and being high in proportion, produced a considerable quantity of gum, and afforded a hard ponderous close-grained wood, which burned slowly with a clear flame. The most useful wood for fuel was from a tree 'resembling the myrtle, not unlike the pimento of the West-Indies, in shape, appearance, and aromatic flavour of the foliage.'

Of the animal kingdom, so far as relates to the tenants of the earth, little information was derived. The only quadruped seen was one dead kangaroo; the dung, however, of these or some other animals feeding on vegetables, was almost every where met with, and frequently so fresh as to indicate that the animal could not be far removed.

Of the birds that live in or resort to the woods, the vulture may be said to be the most common, as we saw several of this species, or at least, birds that were so considered. Hawks of the

falcon tribe, with several others of that genus; a bird much resembling the English crow, parrots, parroquets, and a variety of small birds, some of which sung very melodiously, were those which attracted our attention the most; but all were so excessively wild and watchful, that few specimens could be procured. Of the water fowl, the black swan seemed as numerous as any other species of aquatic birds in the neighbourhood of Oyster Harbour, but they were seen in no other place. There were also black and white pelicans of a large sort, seen at a distance; and though ducks were in great numbers, we were very unsuccessful in taking them. A very peculiar one was shot, of a darkish grey plumage, with a bag like that of a lizard hanging under its throat; which smelt so intolerably of musk that it scented nearly the whole ship. There were also many grey curlews, and sea-pies; of the latter we procured a few, which were excellent eating. The aquatic birds before enumerated, with shags, the common gull, two or three sorts of tern, and a few small penguins of a blueish colour, included the whole of the feathered tribe in the vicinity of the shores.

‘With the productions of the sea, we were not much more acquainted; which is rather to be attributed to our want of skill as fishermen than to its want of bounty. Some of the few fish we caught were very excellent, particularly of the larger sort; one much resembling the snook, and another the calipevar of Jamaica, both of high flavor; as was a kind of fish not unlike, nor inferior in quality to, the English red mullet. These, with the common white mullet, rock fish, mackerel, herrings, and a variety of small fish, were those we procured, though not in any abundance.

‘Whilst on the coast, whales and seals were frequently playing about the ship; of the latter, we saw about a score at one time on Seal Island. The little trouble these animals took to avoid us, indicated their not being accustomed to such visitors. The throat and belly of these seals, which were of a large sort, were nearly white; between the head and shoulders, the neck rises in a kind of crest, which, with the back, was of a light brown colour; their hair was exceedingly coarse; the carcase very poor, and afforded little blubber; which, however, may be imputable to the season.

‘Reptiles and noxious animals seemed by no means to be numerous, as only two or three yellow, and bronze-coloured snakes were seen, which were good eating; these, with a few lizards of the common sort, and some about eight or nine inches long of a thick clumsy make, dark colour, and altogether excessively ugly, were what composed that race of animals. Some beautiful beetles, common flies, and muskitoes, were occasionally met with, but not in such numbers as to produce inconvenience.’ Vol. i. p. 52.

Violent tempests accompanied our navigators to New-Zealand, and attended them in Dusky-bay. This harbour afforded them, however, a secure shelter; and Mr. Menzies found here the true Winter's bark. To the south of that country, they fell in with a cluster of seven craggy islands, ex-

tending from north-east to south-west. The largest, more extensive than all the rest, is about three leagues in circuit, in lat. $48^{\circ} 3'$, long. $166^{\circ} 20'$. As the 'Traps' lie to the south or south-east of New Zealand, our author calls these barren rocks, for they are no more, the *Snares*.

To the south of the Society Islands, far beyond the spot where this groupe has been supposed to terminate, viz. in lat. $27^{\circ} 54'$, long. $215^{\circ} 39'$, our author discovered an island, the inhabitants of which perfectly resembled the great South-sea nation. From what seemed to be its appellation in their language, he called it Oparo.

' Its principal character is a cluster of high craggy mountains, forming, in several places, most romantic pinnacles, with perpendicular cliffs nearly from their summits to the sea; the vacancies between the mountains would more probably be termed chasms than vallies, in which there was no great appearance of plenty, fertility, or cultivation; they were chiefly clothed with shrubs and dwarf trees. Neither the plantain, nor other spontaneous vegetable productions common to the inhabited tropical islands, presented themselves. The tops of six of the highest hills bore the appearance of fortified places, resembling redoubts; having a sort of block house, in the shape of an English glass house, in the center of each, with rows of pallisades a considerable way down the sides of the hills, nearly at equal distances. These, overhanging, seemed intended for advanced works, and apparently capable of defending the citadel by a few against a numerous host of assailants. On all of them, we noticed people, as if on duty, constantly moving about. What we considered as block houses, from their great similarity in appearance to that sort of building, were sufficiently large to lodge a considerable number of persons, and were the only habitations we saw. Yet from the number of canoes that in so short a time assembled around us, it is natural to conclude that the inhabitants are very frequently afloat, and to infer from this circumstance that the shores, and not those fortified hills which appeared to be in the center of the island, would be preferred for their general residence. We saw about thirty double and single canoes, though most of them were of the double sort: the single canoes were supported by an outrigger on one side, and all built much after the fashion of the Society Islands, without having their very high sterns, though the sterns of some of these were considerably elevated: and their bows were not without some little ornament. They were very neatly constructed, though the narrowest canoes I ever saw. When it is considered that the builders of them are nearly destitute of iron, and possessed of very few implements of that valuable metal; and when the miserable tools they have generally recourse to for such operations are regarded, the mind is filled with admiration at their ingenuity, and persevering industry. The island did not appear to afford any large timber; the broadest planks

of which the canoes were made, not exceeding twelve inches, confirmed us in this opinion, as they were probably cut out of the largest trees. Some of the stoutest double canoes accommodated from twenty-five to thirty men, of whom, on a moderate computation, three hundred were supposed to have been seen near the ship. These were all adults, and apparently none exceeding a middle age; so that the total number of inhabitants on the island can hardly be estimated at less than fifteen hundred. In this respect it must be considered prolific, notwithstanding its uncultivated appearance. The natives, however, appeared to be exceedingly well fed, of middling stature, extremely well made; and in general, their countenances were open, cheerful, and strongly marked with indications of hospitality. They were all, to a man, very solicitous that some of us should accompany them to the shore; and those who last quitted the ship, endeavoured with all their powers of persuasion, and some efforts of compulsion, to effect their purpose. On their departure they took hold of the hand of every one near them, with a view to get him into their canoe. They all had their hair cut short; and, excepting a wreath made of a broad long-leaved green plant, worn by some about the waist, they were entirely without clothing. Although the custom of tatowing prevails so generally with all the islanders of this ocean, these people were destitute of any such marks. Vol. i. p. 76.

The natives did not seem a warlike race; and they probably acted, as appeared from their fortified retreats, on the defensive only.

In the run from New-Zealand, the Chatham was separated by a storm from the Discovery, and fell in with some islands in lat. $43^{\circ} 49'$, long. $183^{\circ} 25'$. The inhabitants are of the same warlike perfidious race, by which the shores of New-Zealand are inhabited; and a slight contest with the natives induced Mr. Broughton to call the bay where it occurred Skirmish Bay. The island was named from the earl of Chatham.

The two ships met in Matavai Bay, belonging to one of the Society Islands. The inhabitants were, as usual, friendly, cheerful, and hospitable; but we find, with regret, that their regard for European manufactures, and their dependence on the occasional visits of navigators, have checked their industry and improvements. Much novelty cannot have occurred in visits so often repeated; and little must remain to be told after so much has been published. A few circumstances of curiosity, however, occur. The following remarks were occasioned by the funeral of a chief. Similar reasoning, perhaps, determined Van Helmont to fix the residence of his chief Archæus in the stomach.

I shall take leave of this excursion by adding a few ideas which, though principally founded on conjecture, may not be unimportant, as they respect these peculiar religious ceremonies. The

opinion that the operation of embalming commenced at the morai near the mountains was most probably correct. One of the principal parts of this ceremony, I have been given to understand, is always performed in great secrecy, and with much religious superstition; this is the disembowelling of the body. The bowels are, by these people, considered as the immediate organs of sensation, where the first impressions are received, and by which all the operations of the mind are carried on: it is therefore natural to conclude, that they may esteem, and venerate the intestines, as bearing the greatest affinity to the immortal part. I have frequently held conversations on this subject, with a view to convince them, that all intellectual operations were carried on in the head; at which they would generally smile, and intimate, that they had frequently seen men recover whose skulls had been fractured, and whose heads had otherways been much injured; but that, in all cases in which the intestines had been wounded, the persons on a certainty died. Other arguments they would also advance in favor of their belief; such as the effect of fear, and other passions, which caused great agitation and uneasiness, and would sometimes produce sickness at the stomach, which they attributed intirely to the action of the bowels. If therefore this reasoning be admitted, it would appear probable that the intestines of Mahow were deposited at the morai under the mountains; and as it is natural to imagine they would consider the soul most attached to those mortal parts which bore to it the greatest affinity, so wherever those parts were deposited, there they may probably suppose the soul occasionally resorts. And hence it may be inferred, that it is in the places made sacred by the deposit of these relics, that the ceremony of chief mourner, habited in the *parie*, is performed; whose business it is to keep off the inquisitive, and to maintain as far as possible a profound silence over a certain space in which he parades, having a kind of mace, armed with shark's teeth, borne before him by a man almost naked, whose duty is to assail any one with this formidable weapon, who may have the temerity to venture within his reach. This may account for Whytooa's disinclination to permit our gentlemen to visit the morai; the apparently deserted houses; and the apprehensions of the guide, who started at the least interruption of the profound and solemn silence which prevailed in that neighbourhood.' Vol. i. p. 121.

The subsequent observations are not unworthy of notice.

* The veneration these people entertain for the names of their sovereigns, has been already very justly related by Mr. Anderson. But no example, I believe, had then appeared to that judicious observer, of the extent to which this respect is carried. On Otoo's accession to the *maro*, a very considerable alteration took place in their language, particularly in the proper names of all the chiefs, to

* The *maro* is a kind of girdle worn by the sovereign. Rav.

which however it was not solely confined, but extended to no less than forty or fifty of the most common words which occur in conversation, and bearing not the least affinity whatever to the former expressions.

* This new language every inhabitant is under the necessity of adopting; as any negligence or contempt of it is punished with the greatest severity. Their former expressions were, however, retained in their recollection; and, for our better communication, were, I believe, permitted to be used in conversation with us, without incurring displeasure. Pomurrey however would frequently correct me on my accidentally using the former mode of expression, saying, I knew it was wrong, and ought not to practise it. Were such a pernicious innovation to take place, generally, at the arbitrary will of the sovereigns throughout the South-Sea islands, it would be attended with insurmountable difficulties to strangers; but it appears to be a new regulation, and, as yet, confined to these islands, or it would be impossible to reconcile the affinity which has been hitherto found to subsist in the language of different parts of the Great South-Sea nation. The new-fashioned words produce a very material difference in those tables of comparative affinity which have been constructed with so much attention and labour; and may, possibly, when the reasons for the alteration are known and developed, be a matter of interesting political inquiry. This, however, required more leisure, and a more intimate knowledge of the language, than I possessed. Circumstances of greater importance to the expediting the various services, which the grand object of our voyage here demanded, and on which my mind was every hour anxiously engaged; augmented by the difficulties we had to encounter, in the new modification of so many terms; rendered most of my inquiries ineffectual. These perplexities and disadvantages were also materially increased, by the difficulty of obtaining the truth from a race who have a constant desire to avoid, in the slightest degree, giving offence; insomuch, that, on the least appearance of displeasure, even in conversation; to disengage themselves from any such inconvenience, they would often, by that extensive and specious comprehension, which their language admits of, seemingly so qualify, what they before had asserted, as to contradict, according to our acceptation, a positive matter of fact; or, what amounted to nearly the same thing, a completely different construction was by us very frequently put on a second conversation, from that which we had conceived from, or had attributed to, the first. Had we been more competent linguists, we might, in all probability, have found both their modes of expression tending to the same point, and differing only in the figurative relation of the circumstances, to which these people are much accustomed.

Vol. i. p. 135.

Here we must pause for a time, as the importance of the work requires a continuation of our remarks in another number,

A Series of Plays, in which it is attempted to delineate the stronger Passions of the Mind; each Passion being the Subject of a Tragedy and a Comedy. 8vo. 6s. Boards. Cadell and Davies. 1798.

THIS title impressed us with no favourable prepossession; we were inclined to smile at a plan so methodical and so arduous. The preface, however, gave us a better opinion of the author, whose good sense and modesty it strongly exhibits; we perused the volume with attention and delight; and it is with sincere pleasure that we announce this commencement of a work which, we trust, will not only be honourable to the writer, but to the literature of our country.

Three plays only of the intended series now appear, and the author assigns a distrust of his own powers as the reason.

‘To bring forth only three plays of the whole,’ (he says) ‘and the last without its intended companion, may seem like the haste of those vain people, who, as soon as they have written a few pages of a discourse, or a few couplets of a poem, cannot be easy till every body has seen them. I do protest, in honest simplicity! it is distrust and not confidence, that has led me at this early stage of the undertaking, to bring it before the publick. To labour in uncertainty is at all times unpleasant; but to proceed in a long and difficult work with any impression upon your mind that your labour may be in vain, that the opinion you have conceived of your ability to perform it may be a delusion, a false suggestion of self-love, the fantasy of an aspiring temper, is most discouraging and cheerless. I have not proceeded so far, indeed, merely upon the strength of my own judgment; but the friends to whom I have shewn my manuscripts are partial to me, and their approbation which in the case of any indifferent person would be in my mind completely decisive, goes but a little way in relieving me from these apprehensions. To step beyond the circle of my own immediate friends in quest of opinion, from the particular temper of my mind I feel an uncommon repugnance: I can with less pain to myself bring them before the publick at once, and submit to its decision. It is to my countrymen at large that I call for assistance. If this work is fortunate enough to attract their attention, let their strictures as well as their praise come to my aid: the one will encourage me in a long and arduous undertaking, the other will teach me to improve it as I advance. For there are many errors that may be detected, and improvements that may be suggested in the prosecution of this work, which from the observations of a great variety of readers are more likely to be pointed out to me, than from those of a small number of persons, even of the best judgment.’ p. 67.

Loye is the passion of which the progress is traced in the

first and second of these plays; but it is not the common-place love of the drama. It is grafted 'not on those open communicative impetuous characters, who have so long occupied the dramatic station of lovers, but on men of a firm, thoughtful, reserved turn of mind, with whom it commonly makes the longest stay, and maintains the hardest struggle.'

The scene of the first tragedy lies in Mantua. Count Basil is upon his march through that town, to join the imperial general Pescara. The duke of Mantua is in the French interest; and, knowing that an engagement is on the point of taking place, he endeavours to delay the march of Basil. With this view he employs his daughter Victoria to detain the count one day in Mantua.

Basil is represented as a severe character, ardent for military fame, rigid in command, yet beloved by those who are under him. The princess passes near his troops in a procession; and he recognises in her the female whom he had seen hunting two years before. He says,

' Her name and state I knew not;
Yet, like a beauteous vision from the blest,
Her form has oft upon my mind return'd;
And tho' this day the fight had ne'er restor'd,
It ne'er had been forgotten.' P. 100.

The count's passion is discovered in a masterly manner. His officers, in his presence, are conversing of the procession, the offerings, and the princess.

' *Fred.* Nay, it is treason but to call her woman;
She's a divinity, and should be worshipp'd.
But on my life, since now we talk of worship,
She worshipp'd Francis with right noble gifts!
They sparkled so with gold and precious gems
Their value must be great; some thousand crowns?

' *Ref.* I would not rate them at a price so mean;
The cup alone, with precious stones beset,
Would fetch a sum as great. That olive branch
The princess bore herself, of fretted gold,
Was exquisitely wrought. I mark'd it more,
Because she held it in so white a hand.

' *Basil, in a quick voice.* Mark'd you her hand? I did
not see her hand,
And yet she wav'd it twice.' P. 83.

A scene ensues between Basil and Rosinberg, his friend and kinsman. The former is praising Victoria's person.

' ————— her eyes smil'd too;
O! how they smil'd! 'twas like the beams of heav'n!

I felt my roused soul within me start,
Like something wak'd from sleep.

' *Ros.* Ah! many a slumb'rer heav'n's beams do wake
To care and misery!

' *Bas.* There's something grave and solemn in your
voice

As you pronounce these words. What dost thou mean?
Thou wouldst not sound my knell?

' *Ros.* No, not for all beneath the vaulted sky!
But to be plain, thus earnest from your lips
Her praise displeases me. To men like you
If love should come, he proves no easy guest.

' *Bas.* What dost thou think I am beside myself,
And cannot view the fairness of perfection
With that delight which lovely beauty gives,
Without tormenting me with fruitless wishes;
Like the poor child who sees its brighten'd face,
And whimpers for the moon? Thou art not serious?
From early youth, war has my mistress been,
And tho' a rugged one, I'll constant prove,
And not forsake her now. There may be joys
Which to the strange o'erwhelming of the soul,
Visit the lover's breast beyond all others;
E'en now, how dearly do I feel there may!
But what of them? they are not made for me—
The hasty flashes of contending steel
Must serve instead of glances from my love,
And for soft breathing sighs the cannon's roar.

' *Ros. taking his hand.* Now am I satisfied. Forgive
me, Basil.

' *Bas.* I'm glad thou art, we'll talk of her no more.
Why should I vex my friend?

' *Ros.* Thou hast not giv'n orders for the march.

' *Bas.* I'll do it soon; thou need'st not be afraid.
To morrow's sun shall bear us far from hence,
Never perhaps to pass these gates again.

' *Ros.* With last night's close did you not curse this
town

That would one single day your troops retard?
And now, methinks, you talk of leaving it,
As though it were the place that gave you birth;
As tho' you had around these strangers' walls
Your infant gambols play'd.

' *Bas.* The sight of what may be but little priz'd,
Doth cause a solemn sadness in the mind,
When view'd as that we ne'er shall see again.

' *Ros.* No, not a whit to wand'ring men like us,
No, not a whit! what custom hath endear'd

We part with sadly, tho' we prize it not ;
But what is new some pow'rful charm must own,
Thus to affect the mind.

' *Baf. hastily.* Yes, what is new, but—No, thou art impatient ;

We'll let it pass—It hath no consequence.

' *Ref.* I'm not impatient. 'Faith, I only wish
Some other route our destin'd march had been,
That still thou mightst thy glorious course pursue
With an untroubled mind.

' *Baf.* O ! wish it, wish it not ! blest'd be that route !
What we have seen to-day I must remember—
I should be brutish if I could forget it.
Oft in the watchful post, or weary march,
Oft in the nightly silence of my tent,
My fixed mind shall gaze upon it still ;
But it will pass before my fancy's eye,
Like some delightful vision of the soul,
To soothe, not trouble it.

' *Ref.* What, midst the dangers of eventful war,
Still let thy mind be haunted by a woman ?
Who would, perhaps, hear of thy fall in battle,
As Dutchmen read of earthquakes in Calabria,
And never stop to cry alack-a-day !
For me there is but one of all the sex,
Who still shall hold her station in my breast,
Midst all the changes of inconstant fortune ;
Because I'm passing sure she loves me well,
And for my sake a sleepless pillow finds
When rumour tells bad tidings of the war ;
Because I know her love will never change,
Nor make me prove uneasy jealousy.

' *Baf.* Happy art thou ! who is this wond'rous woman ?

' *Ref.* It is mine own good mother, faith and truth !

' *Baf. smiling.* Give me thy hand ; I love her dearly
too,

Rivals we are not, though our love is one.

' *Ref.* And yet I might be jealous of her love,
For she bestows too much of it on thee,
Who hast no claim but to a nephew's share.

' *Baf. going.* I'll meet thee some time hence. I must
to court.

' *Ref.* A private conf'rence will not stay thee long.
I'll wait thy coming near the palace gate.

' *Baf.* 'Tis to the public court I mean to go.

' *Ref.* I thought you had determin'd otherwise.

' *Baf.* Yes, but on farther thought it did appear
As though it would be failing in respect

At such a time—That look doth wrong me, Rosinberg!
For on my life, I had determin'd thus
Ere I beheld—Before we enter'd Mantua.
But wilt thou change that soldier's dusty garb,
And go with me thyself?

'Ros. Yes, I will go.

(*As they are going, Ros. stops, and looks at Basil.*)

'Baf. Why dost thou stop?

'Ros. 'Tis for my wonted caution,
Which first thou gav'st me, I shall ne'er forget it.
'Twas at Vienna, on a public day,
Thou but a youth, I then a man full form'd;
Thy stripling's brow grac'd with its first cockade,
Thy mighty bosom swell'd with mighty thoughts;
Thou'rt for the court, dear Rosinberg, quoth thou;
Now pray thee be not caught with some gay dame,
To laugh and ogle, and besool thyself;
It is offensive in the publick eye,
And suits not with a man of thy endowments.
So said your serious lordship to me then,
And have on like occasions often since,
In other terms repeated—

But I must go to-day without my caution.

'Ros. Nay Rosinberg, I am impatient now.

Did I not say we'd talk of her no more.

'Baf. Well, my good friend, God grant we keep our
word!' p. 85.

If our limits would permit, we could trace with pleasure the progress of the count's attachment through the whole of this admirable tragedy. It is the production of one who has studied nature deeply. Perhaps it is impossible to bestow upon it higher praise, than to say that it reminded us of our old and excellent dramatic writers.

The artifices of the duke are successful; and Basil is detained at Mantua till the battle of Pavia has been fought. From his high notions of military honour, shame and pride overpower him, and he destroys himself, preserving till death his affection for Victoria, though its consequences proved so fatal.

We cannot refrain from particularising one exquisite line in this drama. The princess is speaking of a child.

'How steadfastly he fix'd his looks upon me,
His dark eyes shining thro' forgotten tears!' P. III.

There is, however, an oversight in the passage; for he was before represented as the

'—little *blue-ey'd*, sweet, fair-hair'd Mirando.'

The comedy is not inferior to the tragedy. Here also the author has delineated the love of a calm and manly character. To try the extent of the lover's reason as well as of his affection, his mistress assumes the appearance of extravagance and ill temper: the effect of this behaviour upon him may be seen in the following extract.

‘ *Harwood.* What brings you here, Thomas?

‘ *Thom.* Your bell rung, sir.

‘ *Har.* Well, well, I did want something but I have forgot it. Bring me a glass of water. [*Exit Thomas. Harwood sits down by a small writing-table, and rests his head upon his hand. Re-enter Thomas, with the water.*] You have made good haste, Thomas.

‘ *Thom.* I did make good haste, sir, lest you should be impatient with me.

‘ *Har.* I am sometimes impatient with you, then? I fear indeed I have been too often so of late; but you must not mind it, Thomas, I mean you no unkindness.

‘ *Thom.* Lord love you, sir! I know that very well! a young gentleman who takes an old man into his service, because other gentlemen do not think him quick enough, nor smart enough for them, as your honour has taken me, can never mean to show him any unkindness, I know it well enough; I am only uneasy because I fear you are not so well of late.

‘ *Har.* I thank you, Thomas, I am not very well—I am not ill neither, I shall be better. (*Pauses.*) I think I have heard you say, you were a soldier in your youth?

‘ *Thom.* Yes, sir.

‘ *Har.* And you had a wife too, a woman of fiery mettle, to bear about your knapsack?

‘ *Thom.* Yes, sir, my little stout spirity Jane; she had a devil of a temper, to be sure.

‘ *Har.* Yet you loved her notwithstanding?

‘ *Thom.* Yes, to be sure, I did, as it were, bear her some kindness.

‘ *Har.* I'll be sworn you did!—and you would have been very sorry to have parted with her.

‘ *Thom.* Why death parts the best of friends, sir: we lived but four years together.

‘ *Har.* And so, your little spirity Jane was taken so soon away from you? Give me thy hand, my good Thomas. (*Takes his hand and presses it.*)

‘ *Thom.* (*Perceiving tears in his eyes.*) Lord, sir! don't be so distress'd about it; she did die, to be sure, but truly, between you and I, although I did make a kind of whimpering at the first, I was not ill pleased afterwards to be rid of her; for, truly, sir, a man who has got an ill-tempered wife, has but a dog's life of it at the best.—Will you have your glass of water, sir?

‘*Har.* (*Looking at him with dissatisfaction.*) No, no, take it away; I have told you a hundred times not to bring me that chalky water from the court-yard.’ P. 253.

The merit of this comedy is not confined to the development of a single passion in one character: the other *dramatis personæ* are drawn in a manner equally true to nature.

The third play is founded upon the effects of hatred. The author has done wisely in representing it as destroying a character otherwise excellent; for, the more interesting is the character of the person whom it destroys, the more strongly are the fatal effects of so detestable a passion exposed. But to us it appears that a mind like de Monfort’s could not be capable of an aversion so rooted, so malignant. Such an aversion might have implanted itself in a meaner, a weaker, a more envious mind, and, by ‘trifles light as air,’ have worked it up even to the commission of murder. But de Monfort is too noble, too affectionate, to authorise the supposition that he could have been an assassin. This fault renders the third inferior to the other pieces; but the same genius, and the same knowledge of the human heart, are discoverable in most of the scenes. We will present our readers with a part of the scene subsequent to the murder, when the dead man and de Monfort are both in the convent.

‘*Abb. to De Mon.* Most miserable man, how art thou thus? (*Pauses.*)

Thy tongue is silent, but those bloody hands
Do witness horrid things. What is thy name?

‘*De Mon.* (*Roused; looks steadfastly at the Abbess for some time, then speaking in a short hurried voice.*)
I have no name.

‘*Abb. to Bern.* Do it thyself: I’ll speak to him no more.

‘*Sist.* O holy saints! that this should be the man,
Who did against his fellow lift the stroke,
Whilst he so loudly call’d.—

Still in mine ear it sounds: O murder! murder!

‘*De Mon.* (*Starting.*) He calls again!

‘*Sist.* No, he did call, but now his voice is still’d.

’Tis past.

‘*De Mon.* (*In great anguish.*) ’Tis past!

‘*Sist.* Yes it is past, art thou not he who did it?

(*De Monfort utters a deep groan, and is supported from falling by the monks. A noise is heard without.*)

‘*Abb.* What noise is this of heavy lumb’ring steps,
Like men who with a weighty burden come?

‘*Bern.* It is the body: I have orders given
That here it should be laid.

A Series of Plays.

(Enter men bearing the body of Rezenvelt, covered with a white cloth, and set it down in the middle of the room: they then uncover it. De Monfort stands fixed and motionless with horror, only that a sudden shivering seems to pass over him when they uncover the corps. The abbess and nuns shrink back and retire to some distance; all the rest fixing their eyes steadfastly upon De Monfort. A long pause.)

‘ Bern. to De Mon. See’st thou that lifeless corps, those bloody wounds,

See how he lies, who but so shortly since

A living creature was, with all the powers

Of sense, and motion, and humanity?

Oh! what a heart had he who did this deed!

‘ 1st Monk. (Looking at the body.) How hard those teeth against the lips are press’d,

As tho’ he struggled still!

2d Monk. The hands, too, clench’d: the last efforts of nature.

(De Monfort still stands motionless. Brother Thomas then goes to the body, and raising up the head a little, turns it towards De Monfort.)

‘ Thom. Know’st thou this ghastly face?

‘ De Mon. (Putting his hands before his face in violent perturbation.) Oh do not! do not! veil it from my sight!

Put me to any agony but this!

‘ Thom. Ha! dost thou then confess the dreadful deed?

Hast thou against the laws of awful heav’n

Such horrid murder done? What fiend could tempt thee?

(Pauses and looks steadfastly at De Monfort.)

‘ De Mon. I hear thy words but do not hear their sense—
Hast thou not cover’d it?

‘ Bern. to Thom. Forbear, my brother, for thou see’st right well

He is not in a state to answer thee.

Let us retire and leave him for a while.

These windows are with iron grated o’er;

He cannot ’scape, and other duty calls.

‘ Thom. Then let it be.

‘ Bern. to Monks, &c. Come, let us all depart.

(Exeunt abbess and nuns, followed by the monks. One monk lingering a little behind.)

‘ De Mon. All gone! (Perceiving the monk.) O stay thou here!

‘ Monk. It must not be.

‘ De Mon. I’ll give thee gold; I’ll make thee rich in gold,

If thou wilt stay e’en but a little while.

' *Monk.* I must not, must not stay.

' *De Mon.* I do conjure thee!

' *Monk.* I dare not stay with thee. (Going.)

' *De Mon.* And wilt thou go?

(*Catching hold of him eagerly.*)

O! throw thy cloak upon this grizly form!

The unclos'd eyes do stare upon me still.

O do not leave me thus!

(*Monk covers the body, and exit.*)

' *De Mon.* (*Alone, looking at the covered body, but at a distance.*) Alone with thee! but thou art nothing now.

'Tis done, 'tis number'd with the things o'erpast,

Would! would it were to come!

What fated end, what darkly gath'ring cloud

Will close on all this horror?

O that dire madness would unloose my thoughts,

And fill my mind with wildest fantasies,

Dark, restless, terrible! aught, aught but this!

(*Pauses and shudders.*)

How with convulsive life he heav'd beneath me,

E'en with the death's wound gor'd. O horrid, horrid!

Methinks I feel him still.—What sound is that?

I heard a smother'd groan.—It is impossible!

(*Looking steadfastly at the body.*)

It moves! it moves! the cloth doth heave and swell.

It moves again.—I cannot suffer this—

Whate'er it be I will uncover it.

(*Runs to the corps and tears off the cloth in despair.*)

All still beneath.

Nought is there here but fix'd and grizly death.

How sternly fixed! Oh! those glazed eyes!

They look me still.' p. 386.

Such are the plays that compose this volume. They form only a small part of the projected plan; but they are sufficient to prove that the design is excellent, and that the author is equal to the task of properly executing it. On one account we are glad that he has yet proceeded no farther in it, as we think his versification bad. It wants the freedom of dramatic blank verse; there is a wearying monotony in it.

We would advise this writer to study the versification of Shakspeare, and the other dramatists of that time. He may soon versify with their facility; and we may then place his volumes near those of Massinger and of Beaumont and Fletcher. He has already avoided the faults of our modern theatrical authors; we meet with no whining dullness, no idle

rhapsodies, no metaphorical absurdity. His language is that of nature; and the heart owns it. We are pleased to find that he has chosen the better path, and that our drama may boast another writer who possesses 'the eye that can see nature, the heart that can feel nature, and the resolution that dares follow nature.'

Sermons on various Subjects; more particularly on Christian Faith and Hope, and the Consolations of Religion. By George Henry Glasse, M. A. &c. 8vo. 7s. Boards. Cadell and Davies. 1798.

IN the perusal of these discourses, the unseemly warmth which prevails in many of them, and the boldness of assertion in others, struck us more particularly than any instances of merit or excellence in the composition. At times, even when we agree with the author in his positions, we fear that his mode of expression may excite misapprehension; and we could wish to have seen some few qualifications, which would by no means have derogated from the orthodoxy of his faith. He is indeed strictly orthodox; yet we have no doubt that some of his hearers must occasionally have been startled at his expressions. Thus, from the present application of the word *Unitarian* to supposed heretics, they would scarcely be pleased at being blended in such positive terms with that sect.

'The church of England, established on the most sure basis of Christianity, is, in conformity to the letter and spirit of her blessed Master's doctrine, strictly Unitarian. Let not my beloved brethren be startled at the word. Let them not shrink from a title, which is the glory of the true believer, because it has been profaned and contaminated by the enemies of our holy faith: because innovating heretics have dared to stigmatize us with idolatry, and to challenge for themselves, by a bold usurpation, the name of Unitarians, as if we had gods many, and lords many, while in fact we have but "one God, and his name *one*;" his holy, reverend, incommunicable name.' p. 57.

There cannot be a doubt that the church of England is Unitarian; and the preacher properly introduces, in proof of his assertion, the first of the thirty-nine articles. Yet perhaps he would have displayed more wisdom, if he had discriminated with greater coolness between the unity ascribed by the Unitarians to the Deity, and that which is attributed to the same divine being by the church of England and the great body of Trinitarians. He observes with reason, that, if the Son and Holy Ghost are worshiped,

‘ It is so far from militating against the unity of God, that while we adore the blessed and glorious Trinity, we disclaim, and from our hearts disavow any plurality of worship.’ P. 61.

He then proceeds to the proofs that our Saviour was a man ; but, when he examines the other point, that of the divinity, he does not select those which are the strongest, and introduces what will not be acknowledged as such by the majority of Trinitarians. ‘ Without controversy, great is the mystery of godliness: God was manifested in the flesh.’ He should have recollected, that this is a doubtful passage, and that the Catholic church reads *which* for *God* in its testaments and services.

The spirit of our author breaks out in various passages.

‘ When the establishment of the church of England is openly and undisguisedly attacked by those who have long been attempting its demolition in secret, we know not what may ensue ; we know not to what trials our Divine Corrector may think it necessary to call us. Though it may be urged that our dangers are apparently lessened, let us not too fondly trust to the specious calm. Let us not think that it is peace, so long as the devices of anti-christian sedition, and her witchcrafts are so many.’ P. 6.

‘ That there are, even in this country, busy, restless, malicious adversaries—that they have long been secretly meditating our destruction, and that, of late years, they have attempted it in a more open and decisive manner, is a truth, which we must be blind indeed not to acknowledge. The spirit, which at all times lurketh in the children of disobedience, and which hath ever moulded them to his purpose since the first-born Cain shed the blood of an innocent martyr, hath in these latter days walked abroad with a degree of triumphant elevation. Fatally successful elsewhere, his emissaries attempted to give effect to their stratagems here. “ They who have turned the world upside down, came hither also.” Our ecclesiastical and civil establishment was the object of their avowed hostility. Could they but have accomplished the overthrow of either part of our system, they doubted not that the downfall of its associate would speedily follow. Therefore did they encourage themselves in mischief—therefore did they proclaim inveterate war against loyalty and religion, and set up their banners for tokens. Fain would they have planted their “ abomination that maketh desolate” amidst the ruins of thrones and altars : that tree, whose fruit is unto profanation, and the end thereof everlasting death: that tree, which (like the fabled poison-shrub of the eastern world) causes all other vegetation to languish and die; which creates a desert around its noxious trunk, and rejoices in horror and devastation.’ P. 13.

If the infidels or heretics receive from him such severe chastisement, popery is treated by him with extraordinary favour.

' Alas! were the faithful pastors, who have fallen under the daggers of assassination, sinners above all the servants of Christ? Far otherwise. As gold in the furnace have they been tried, and received as a burnt-offering. However we may differ from them on some important doctrinal points, we must be lost to a sense of all that is great and glorious, if we do not applaud their heroic constancy, their unconquerable zeal, and that hope, full of immortality, which surmounted the fear of dissolution. Faithful confessors, intrepid martyrs, they rejoiced in following the steps of their Redeemer—and their church, solitary, and a widow, is more venerable, more lovely amidst its tears, than in all the pride and pageantry of bridal magnificence.' P. 20.

We think, however, that the Romish church was at no time venerable or lovely in the eyes of the true protestant.

We cannot applaud the preacher's knowledge, either of the phenomena of nature or of theological criticism. He pretends to explain one of the causes of the deluge,

' What alterations do we behold in the frame of nature! Lo, "the fountains of the great deep are broken up:" the internal abyss of waters, (rarified and dilated by the central fire) with a shock most tremendous, with an explosion beyond all idea, bursts the terrestrial globe into innumerable fragments.' P. 37.

This central fire is mere fancy. From the material we turn to the invisible world; and here Mr. Glaspe is more decisive.

' The fact then is certain, and incontrovertible, that there is, in the unseen world (the existence of which no one doubts, who has either the faith of a christian, or the common sense of a man) a restless, active, malignant Spirit.' P. 321.

Now we understand that several respectable ministers of the church of England are of a very different opinion; and a difference of sentiment upon such a subject, does not violate the main articles of the church, sound orthodoxy, or common sense. But our preacher delights in positive assertions; and he evidently cannot bear contradiction.

' Under the sanction of this high authority, I shall endeavour to shew, that to believe in God, without believing in Christ, is vain and fruitless—nay, that it is impossible—nor shall I scruple the assertion, harsh as it may sound, that he who is not a Christian, is virtually, though not nominally, an atheist—and that to believe in God and in Christ is one inseparable act of faith; is indeed only one operation of the mind—which, if we allow not that Christ is

God, can never take place; and therefore the acknowledgement of our blessed Saviour's divinity, in which alone our hope of everlasting joy is founded, will be the glorious result of our enquiries.*
P. 230.

These extracts sufficiently show the temper of the writer; a temper which cannot be productive of the Christian love described by St. Paul, whether its effusions proceed from the pulpit or the closet. We shall only make one other remark, intimating that his dogmatical assertions, unattended by any extraordinary graces of style or of composition, will be treated with ridicule by the infidels, and must be disgusting to every one who has a taste for the true eloquence of the pulpit.

A General View of the State of Portugal; containing a Topographical Description thereof. In which are included, an Account of the Physical and Moral State of the Kingdom; together with Observations on the Animal, Vegetable, and Mineral Productions of its Colonies. The Whole compiled from the best Portuguese Writers, and from Notices obtained in the Country, by James Murphy. Illustrated with Plates. 4to. 1l. 7s. Boards. Cadell and Davies. 1798.

NOTWITHSTANDING the long and intimate connexion, both political and commercial, between the British and Portuguese nations, the state of Portugal is very imperfectly known to our countrymen. Many volumes have, indeed, been published upon the subject by different travellers; but the accounts given by these writers are superficial and inaccurate. Even the natives have not been so studious of complete exploration as they might be expected to have been; but their statements are more likely to be authentic than the reports of occasional visitants of a part of their country, or the intimations of general geographers. We are therefore pleased with the appearance of such a work as the present; for it is calculated to extend our knowledge of an interesting country, by a reference to the best sources of information.

Sensible of the inadequacy of the hasty sketches of travellers to the communication of full and satisfactory intelligence, Mr. Murphy was not content with publishing the *memoranda* of his tour in Portugal*, but was eager to undertake the task of compiling, from the works of natives, a more faithful and complete account of that kingdom than the English had before seen in their language.

* For a review of his Travels, see our XVth Vol. New Arr. p. 364.

The work consists of thirty chapters, devoted to different objects. The three first treat of the situation, provincial divisions, and principal mountains. The country between the Douro and the Minho is the most populous, though the least extensive, of the six provinces. Its inhabitants are 'hardy, industrious, and enterprising; and, next to Algarve, it furnishes the best soldiers.' The province of *Tras-os-Montes* is the most mountainous part of the kingdom; and the people are represented as 'rude and clownish.' *Beira* and *Estremadura* are blessed with a very fertile soil, and a salubrious air; but the former is ill-cultivated. *Alentejo* is ill-peopled; but the territory is fruitful. The corn and fruits of *Algarve* are excellent; and its fisheries are very productive.—The chief mountains of Portugal are the *Arrabida*, *Estrella*, *Montejunto*, and *Ossa*. *Cintra*, near *Lisbon*, is well known to navigators, as 'being the most westerly part of all Europe'—of the *continent* of Europe, Mr. Murphy should have said.

After an account of the four principal rivers, for which Portugal is indebted to Spain, mineral waters form the subject of a distinct chapter. The most celebrated of these springs are the *Caldas da Rainha*, which

'have been much frequented of late years by valetudinarians, not only from the different provinces of the kingdom, but also from foreign countries, particularly from Great Britain, all of whom are said to have experienced their salutary effects. They are situated in a small village named *Caldas*, in the province of *Estremadura*, about 13 leagues north of the city of *Lisbon*.

'The time is not exactly known when the virtues of these waters were first discovered, but it appears, from different vestiges of ancient baths found here, that they were frequented by the Romans when *Lusitania* was subject to them. However that was, it is certain that from the beginning of the fifteenth century they have been held in great estimation. Queen *Leonor*, consort of king *John II.* moved with compassion for the poor who resorted hither, founded, or rather rebuilt an hospital for their reception in the year 1484, and hence they are called *Caldas da Rainha*, that is to say, the queen's baths.

'To the munificence of *John V.* these baths are indebted for the present hospital, and many other improvements. The accommodation and comfort of the visitants, however, do not as yet appear to be sufficiently provided for. Doctor *Nunes Gago*, who wrote a treatise on the waters of the *Caldas*, wishes there was a fund established to support a number of musicians, in order to recreate the patients during the time of their bathing, and drinking of the waters; he also recommends the establishment of places for their amusement and exercise.

'The respectable doctor above mentioned, on analyzing these

waters, found them impregnated with the following ingredients, viz, Iron. Marine salt. Selenites. Fixed air. The elements of phlogiston. Absorbent earth. Argil. In the year 1776 they were analyzed in the elaboratory of the university of Coimbra, and found to contain all the above ingredients except the particles of iron.' P. 21.

The baths of Chaves are deemed highly efficacious in the removal or alleviation of nervous complaints. At Anção is a fountain 'from which issues water that is very cold in summer and lukewarm in winter. It is found by experience to be good for pregnant women.' At Friexada is some mineral water of a very corrosive quality; and at Estremos is a petrifying spring.

Some of the mines of Portugal were worked by the Romans, who extracted gold and silver from them.

'Veins of gold ore may be traced in the mountains of Goes and Estrella. In the rivers that issue from the latter is found much gold; and also in the river Sabor. Pure gold was formerly gathered in the sands of the Tagus. King John III. had a sceptre made of it, which is still preserved in the royal treasury.

'A mine of silver was worked in the village of Paramio, two leagues from Bragança, in the year 1628. It was so productive, that the duty to the crown amounted annually to 256 pounds weight.' P. 44.

'There are lead mines in Murfa and Lamego; from a hundred weight of ore, lately taken out of the latter, have been extracted sixty pounds of lead, besides silver. The lead mines of Cogo yielded forty-eight pounds in a hundred weight.

'Mines of fine tin may be seen in Amarante, Bouzella, S. Pedro do Sul, Belmonte, Bragança, and Vizeu.' P. 44.

'The iron mines are well known, but, at the same time, they are not converted to use; those of Machuco, on the banks of the river Zezere, are neglected for want of wood. There are others at Coimbra, on the coast of Caon, Bufaco, Carvalho, Pernes, and Cintra. In the last have been found magnets. There are other species of iron ores in Alentejo. On the sea-shore we frequently meet iron sands; at Buarcos is a conglutinated bank of this sand, from which Mr. Vandellii says he has extracted excellent iron.' P. 44.

Other mineral productions are found in various parts of the kingdom; but the Portuguese do not derive from them that benefit which they are calculated to afford.

The vegetable productions are numerous; and many kinds of fruit grow almost spontaneously. Many plants useful in

dying, and a variety of those which are medicinally valuable, are found in the different provinces.

Under some of the earlier kings of Portugal, agriculture flourished; but it declined after the establishment of colonies in Asia and America. It has lately revived, however, in some degree, though, even at present, 'two-thirds of the kingdom are left untilled.'

With regard to the cattle, we are informed that the oxen are 'better and more numerous than is generally supposed;' but that the cows breed slowly for want of pasture; that the sheep are not very numerous, and that the breed is not so good as it formerly was. The horses are 'few in number, and not very good;' but the mules are 'very hardy, strong, and sure-footed.'

In the chapter which treats of 'population and industry,' very different statements are given of the number of inhabitants: but it is probable, that two millions and a half form the whole amount. The province of Minho alone contains more than a third part of that number. The active part of the population of the kingdom consists only of about 600,000 men, the produce of whose industry is rated by Henriques de Selveira at 100 reis (about $6\frac{3}{4}$ d.) *per diem*, to each. The manufactories are supposed to be about 230; and improvements have lately been made in many of these establishments.

The Portuguese commerce is said to be 'in a very flourishing state, compared with what it was at the beginning of this century.'

'The exports of Portugal are wine, oil, spirits, salt, sugar, cotton, cork, drugs, tobacco, sweetmeats, and fruits, such as oranges, lemons, figs, almonds, nuts, for which, and all other commodities of the growth of the kingdom and of its colonies, England is certainly by far the best foreign market. The exportation of these articles, particularly the staple, wine, has so increased of late years, whilst, on the contrary, the consumption of the staple of England has decreased in Portugal, that it is a question, whether the trade between both nations at present be not at par.

'Among the articles exported from Portugal to Brazil are the following; woollens, linens, stuffs, gold and silver lace, dried fish of the produce of the kingdom, hams, sausages, haggesses, pilchards, cheese, butter, biscuits, cakes, wine, oil, vinegar, vermicelli, macaroni, bay leaves, walnuts, peeled chefnuts, dried plumbs, olives, onions, garlick, rosemary, and glassware of every kind manufactured at Maranhã.

'The imports from Brazil to Portugal are very numerous; gold, silver, pearls, and precious stones of various kinds: rice, wheat, maize,—flour, starch, and hair-powder made of Mandioca; sugar, molasses, sweetmeats, honey, wax, silk, cocoa, coffee, nuts, spi-

rits, whale-bone, train oil,—woods of various kinds for construction, furniture, and ornament.—Coquilho, glew, gum—fans made of feathers and of leaves; salt-petre, sponges;—the teeth of elephants and sea-horses; parrots and other birds; ostrich feathers, apes, saguiz; the hides of oxen, and the skins of different quadrupeds, as hares, rabbits, otters, tygers, ounces, gennets, goats, chamois, &c. &c.' P. 63.

The thirteenth chapter comprehends a list of the 'chief premiums offered and adjudged by the Royal Academy of Lisbon since the year 1783,' for various purposes of utility. In the two succeeding chapters, Dr. Dominic Vandelli, a writer of reputation, contends for the preference of agriculture to manufactures in the present state of Portugal, and offers a variety of useful remarks on such productions of the colonies belonging to that realm, as are not generally known, or not converted to use.

A very imperfect account is given of the 'constitution and government.' The statutes framed at Lamego in the year 1145, are mentioned as the Magna Charta of Portugal. The laws for the punishment of murder, theft, and adultery, are these:

' Among the penal laws it is ordained, that murder shall be punished with death. If a delinquent be convicted of theft, he shall be exposed in the market-place, with his back naked, for the two first offences; for the third, he shall be branded on the forehead with a hot iron; and if he transgresses a fourth time, he shall be sentenced to die; this, however, cannot be put in execution without the express order of the king.

' The law respecting adultery has its singularity. If the parties be convicted of the offence, both the man and woman shall be committed to the flames. But if the husband pardon the adulteress, which he shall be at liberty to do, then the adulterer shall be pardoned also. He who violates a lady of nobility shall forfeit his life, and all his property shall devolve on her. But if she be not of a noble family, then the violater shall take her to wife, whether he be a nobleman or a plebeian.

' John III. in the year 1526, ordained, that delinquents found guilty of theft should not, as heretofore, be branded on the forehead. "It is unjust," said the king, "that persons punished, as well with a view to reform them, as for transgressing the established laws, should, after commuting their crime and reforming their conduct, carry the mark of infamy to the grave like incorrigible knaves. Besides, persons so stigmatized are shunned by the virtuous and abandoned to the company of the wicked, whereby they become more hardened in iniquity, and consequently more dangerous than before." P. 111.

Accounts of titular honours follow. The revenue of the crown forms the next subject: it is estimated by some at three millions sterling, by others at four. The military establishment consists of about 24,000 men, the militia not being included in this number. The marine force is represented as not exceeding thirteen ships of the line and fifteen frigates.

From a sketch of the Portuguese conquests, Mr. Murphy proceeds, in a course not very regular, to the coins, the antiquities and curiosities of the realm, and the ceremonies used at the death of the sovereigns.

In the twenty-fourth chapter, he treats of 'manners, customs, dress, and diversions.' He observes, that,

'In describing the manners and customs of the Portuguese, most travellers make a distinction between the northern and southern provinces. The former are reputed industrious, candid, and adventurous; the latter are more civil, but less sincere; more dissimulating, and averse from labour. All ranks are nice observers of ceremonies: in dealing with a merchant or tradesman, some years ago, it would have been less dangerous to fail in payment of a debt than a point of *etiquette*. This ostentation, however, is much worn off at present, by their communication with the northern nations, whom, in opposition to every difference in religious sentiments, they esteem and imitate.

'The manners and customs of the Jews and Moors, which had taken deep root in the country, are not yet eradicated; many vestiges are still discernible, particularly among the inhabitants of the interior provinces, who have little or no intercourse with strangers. The descendants of the latter are very numerous; they are distinguished by the round face, regular features, swarthy complexion, black hair, and sparkling eyes. From these people are derived the bull-fests, and the custom of sitting cross-legged on cushions. The jealousy of the Portuguese too may be traced to the same source. The pensive solitary manners of the Jews, their love of onions, garlic, and plaintive music, still obtain in a few villages.'

P. 136.

'Among the middling and subordinate ranks, the females especially, there is very little intercourse, except fortuitous meetings in the churches and streets. Every class of tradesmen has a distinct oratory, supported by the voluntary contributions of their society; here they assemble every evening, before supper, to chaunt vespers. They rarely visit each other's houses but on particular occasions, as weddings and christenings; and then they entertain very sumptuously, or rather satiate with profusion.'

P. 138.

Of the Portuguese women it is remarked, that they

'are rather below than above the middle stature, but graceful

and beautiful. No females are less studious of enhancing their attractions by artificial means, or counterfeiting, by paltry arts, the charms that nature has withheld. To the most regular features, they add a sprightly disposition and captivating carriage. The round face, and full fed form, are more esteemed in this country, than the long tapering visage and thin delicate frame.' P. 139.

It appears, that the accomplishments of these females are not very considerable.

' One of their principal employments is spinning flax, for which they still use the spindle and distaff. The women of the province of Minho are so celebrated for this branch of industry, that formerly it was customary to conduct the bride to the house of her spouse, preceded by a youth carrying a spinning apparatus. In the houses of the most respectable merchants, traders, and farmers, the female part of the family disdain not to occupy their time in this manner. Accomplishments, such as people of very humble circumstances in England commonly bestow on their daughters, as dancing, music, drawing, and languages, are unknown here; even among ladies of the first rank.' P. 141.

In a review of the 'genius and learning' of the Portuguese, mention is made of several writers whose names are scarcely known beyond the limits of their native country; and among them we find a female poet and philosopher (Ferreira da Lacerda), whose works (says our author) 'are held in high esteem.'

' Except in the reign of John V. they [*the Portuguese*] do not appear to have been very ambitious of obtaining a distinguished rank in the republic of letters. The wars and enterprises in which they were constantly engaged till the end of king Sebastian's reign, seem to have diverted their attention from literary pursuits; and yet it is remarkable, that the best poets, historians, and geographers they have to boast of, have flourished in the most active periods of their monarchy.' P. 157.

The reign of John V. who did not ascend the throne before the year 1706, is here mentioned in such a manner, with relation to the subject of literature, as if it had immediately followed that of Sebastian, who lost his life in 1578.

' The species of writing in which, perhaps, they succeed best is romance: their fondness for the marvellous, their quick and fertile talents, and aversion from profound and laborious studies, are peculiarly favourable to subjects of this kind.

' Among the fine arts, music, I believe, is the only one in which the Portuguese have excelled. The compositions of John IV. of Cordoso, and Soares, are well known in different parts of Europe.

‘ But of all other branches of learning, there is not one less studied or understood at present in Portugal than mathematics ; nor one that was formerly better understood. In the most brilliant æra of the monarchy, it formed the principal study of most of its great men : witness prince Henry, king John I. and II. king Emanuel, Vasco de Gama, Magellan, De Barros, Pedro Nunes ; the last was the best of the Portuguese mathematicians ; he flourished at the beginning of the sixteenth century, and was the first professor the university of Coimbra had in this science ; he was preceptor to the brave Don John de Castro, to the infante Don Luis, brother to John III. and to king Sebastian. Even the Portuguese churchmen, in those days, as if calling to mind the sage maxim of Ticho Brahe, thought “ midnight oil and mathematics necessary to make a sound divine.”

‘ At Coimbra they have an observatory, and at Lisbon another ; but there is neither an astronomer nor an instrument in either, and I am assured that there is not a practical astronomer in the kingdom. Indeed, the Portuguese, like the Spaniards, seem to have been deterred from the study of this sublime science, by the fate of Alfonso X. of Castile ; who, according to Mariana, lost the earth by studying the heavens.’ P. 158.

The last remark seems to have been jocularly introduced ; for certainly the people in general, who have little to lose, have no great reason to dread the ill effects of the study of astronomy.

The longest chapter in the work is assigned to the communication of anecdotes relative to distinguished Portuguese characters. The first person in the list is a Franciscan friar named Francisco de Macedo, who was a poet, orator, historian, and philosopher.

‘ We cannot find a greater instance of a rich treasure of knowledge and presence of mind, than father Macedo gave during three days that he maintained a thesis upon every subject, in the presence of the proctor of St. Mark, many of the senators and nobles of Venice, and a great number of foreigners, whom fame had drawn thither. The doctors and masters of all the orders interrogated and tried him with innumerable questions and arguments, which he answered to their wishes, as if every thing had been premeditated.’ P. 161.

Don Garcia de Neronha is mentioned in the catalogue for no other distinction than that of having amassed an immense fortune in India by forgery ; but the other characters have less disputable merit, except Azevedo, a rapacious and inhuman governor.

The interesting narrative of don Pedro de Mentirosso forms the next chapter ; and, after some observations on the ‘ origin

of Portugal, anecdotes are given of the kings; but of Joseph, the immediate predecessor of the present sovereign, nothing is said, though some particulars respecting his character and reign might have been expected.

We cannot highly praise the composition of this work. The arrangement is not very judicious; and the style is inelegant and incorrect. But the volume abounds with information, which will supply the deficiencies, and rectify the errors, of former accounts of the Portuguese realm. It is embellished with plates, illustrative of the dress, diversions, &c. of the natives: views of the bay of Lisbon, and of the city of Coimbra, are also given; and an accurate map of Portugal is annexed.

Philosophical Transactions of the Royal Society of London. For the Year 1798. Part I. 4to. 8s. 6d. sewed. Elmsly. 1798.

IN this new volume of the labours of our learned and scientific society, some important articles are observable; and to these we shall pay that attention which they deserve.

I. The Bakerian Lecture. Experiments upon the Resistance of Bodies moving in Fluids. By the Rev. Samuel Vince, A. M. F. R. S. Plumian Professor of Astronomy and Experimental Philosophy in the University of Cambridge.

The difficulty of ascertaining the time in which fluids were discharged from vessels, and the little agreement between theory and experiment, were noticed in a former paper, offered to the society by Mr. Vince. Theory alone, he thinks, will not assist us; for it considers only the impulse, and supposes the particles of the fluid to be afterwards inactive; but, if their action should be taken into the account, the same principles would be found defective. His present object is to examine the resistance of non-elastic fluids. In his experiments, the result differs from what is taught by theory. The latter supposes the resistance to vary as the cube of the sine: from experiment, however, it appears to decrease 'in a less ratio than that, but not as any constant power of the sine, nor as any function of the sine and co-sine' hitherto discovered.

Hence, the actual resistance is always greater than that which is deduced from theory, assuming the perpendicular resistance to be the same; the reason of which, in part at least, is, that in our theory we neglect the whole of that part of the force which, after resolution, acts parallel to the plane; whereas (from the experiments which will be afterwards mentioned), it appears that part of that force acts upon the plane; also, the resistance of the fluid which

escapes from the plane, into the surrounding fluid, may probably tend to increase the actual resistance above that which the theory gives, in which that consideration does not enter; but, as this latter circumstance affects the resistance at all angles, and we do not know the quantity of effect which it produces, we cannot say how it may affect the ratio of the resistances at different angles.

“ In theory, the resistance perpendicular to the planes is supposed to be equal to the weight of a column of fluid, whose base = 3.73 in. and altitude = the space through which a body must fall to acquire the velocity of 0.66 feet; now that space is 0.08124 in. consequently the weight of the column = 0.1598 Troy oz.; but the actual resistance was found to be = 0.2321 oz. Hence, the actual resistance of the planes: the resistance in our theory: = 0.2321 : 0.1598, which is nearly as 3 : 2.’ P. 3.

Mr. Vince proceeds to determine the resistance of globes and semi-globes, and the comparative resistances of globes and cylinders. He afterwards considers the action of a fluid, in motion, on a quiescent body. From these experiments it appears certain, that the velocity of a fluid, flowing out of a vessel, is equal to the velocity which a body acquires in falling down the altitude of the fluid, above the orifice; and the square of the velocity is consequently proportioned to that altitude, agreeing with what takes place when the body moves in the fluid.

‘ II. Experiments and Observations, tending to show the Composition and Properties of Urinary Concretions. By George Pearson, M. D. F. R. S.’

After such a frequency of inquiries and experiments, it is with pleasure that we announce the facts to be completely ascertained, and the analysis carried to its utmost extent: it is with surprise that we perceive the result to be, in some respects, different from what was before supposed by chemists of high authority. In the experiments of Dr. Pearson upon some urinary calculi, one half of their substance was dissolved by a lye of soda, and was precipitated by acids. This precipitate, from every trial, was not acid; it could not be sublimed, and therefore could not be the acid sublimate or succinic acid of Scheele; it was not putrescible, and did not form a viscid solution with water, consequently was not animal mucilage. From various properties, however, it was found to be what is called an animal oxyd; and its distinguishing characters were imputrescibility, facility of crystallisation, and insolubility in cold water: it was also particularly marked by its production of a pink or red matter, on the evaporation of its solution in nitric acid.

The oxyd was afterwards treated in different ways, for the purpose of acidifying it; but, in every method of communi-

eating oxygen, the result was only ammoniac, or carbonic acid—a discovery which will lead to important consequences in pathology and therapeutics, and which we hope the ingenious author will pursue. The remainder of the calculus, not soluble in lye of caustic soda, was phosphat of lime. Three hundred grains of it contained 175 of animal oxyd, ninety-six of phosphat of lime, and twenty-nine of phosphoric ammoniac, mucilage, and water.

Dr. Pearson next sought for the lithic acid of Scheele; and he discovered it in the proportion of about 18 grains in 100, on an average. The taste was bitter, and sharp rather than sour; the form was that of white spiculæ; and the chemical properties were essentially different from those of the animal oxyd, which our author wishes to call *ouric* or *uric* oxyd, from its most frequent occurrence in urine.

Having examined the urinary calculus of a dog, the only specimen perhaps in England, he found that it weighed nearly $10\frac{1}{2}$ ounces, was of a greater specific gravity than any human calculus, was uniform in its texture, without any apparent nucleus, and was radiated in the centre. It contained no animal oxyd, but consisted principally of phosphat of lime, phosphat of ammoniac, and animal matter. The calculi, from the intestines of dogs and horses, appear to be similar in their composition. Urinary concretions of horses contain phosphat of lime, phosphat of ammoniac, and common animal matter. Calculi of the stomach and intestines contain the same principles. The concretion of the stomach, called oriental bezoar, and an intestinal concretion of a sheep, consist of vegetable matter. In general, the uric oxyd is not found in the concretions of any *phytophagous* (plantivorous or granivorous) animal. The conclusions to which this fact would lead, the author means to consider at a future time. We shall only observe, that, if the fact be admitted, perhaps the calculus would not be prevented, as there are other principles which, in phytophagous animals, concrete with equal powers of attraction. We cannot conclude our account of this paper without praising the clear scientific manner in which the subject is treated.

‘III. On the Discovery of four additional Satellites of the Georgium Sidus. The retrograde Motion of its old Satellites announced; and the Cause of their Disappearance at certain Distances from the Planet explained. By William Herschel, LL. D. F. R. S.’

All the papers of Dr. Herschel are valuable; and even this, which in part consists of surmises and suspicions not always verified, deserves great attention. The suggestions are sometimes very curious. We must first mention an observation, which will affect the hypothesis of M. de la Place, that

the motions of the two known *satellites* of the Georgium Sidus are retrograde. The remarks for which this peculiarity, if fully established, may give occasion, need not now detain us. Dr. Herschel has discovered four additional *satellites*; and it is interesting to observe, in 'the reports,' the appearances which suggested the suppositions, and the patience with which they were either verified or abandoned. These, however, must be examined in the volume. It is only in our power to mention the respective arrangements of the new and old *satellites*. The nearest *satelles* is a new one; the second was formerly supposed to be the nearest to the planet. The third *satelles*, in the present order, is new; and the fourth the farthest old one. Two still more distant have been observed; but, if there are any nearer to the planet, they are invisible to us. The poles of the Georgium Sidus are flattened; but the existence of a ring is, at least, doubtful: the appearance on which it was founded seems to be an optical deception.

The circumstance, which in discovering the *satellites* often misled, was, that stars near the planet look smaller than usual, so as to resemble secondary planets; and the latter, at a certain distance from it, disappear. The first *satelles*, for instance, usually disappears within the distance of 18", and the second at about 20" from it. The cause of this obscuration Dr. Herschel endeavours to explain, though we think without success.

' A dense atmosphere of the planet would account for the defalcation of light sufficiently, were it not proved that the *satellites* are equally lost, whether they are in the nearest half of their orbits, or in that which is farthest from us. But, as a *satellite* cannot be eclipsed by an atmosphere that is behind it, a surmise of this kind cannot be entertained. Let us then turn our view to light itself, and see whether certain affections between bright and very bright objects, contrasted with others that take place between faint and very faint ones, will not explain the phenomena of vanishing *satellites*.

' The light of Jupiter or Saturn, for instance, on account of its brilliancy, is diffused, almost equally, over a space of several minutes all around these planets. Their *satellites* also, having a great share of brightness, and moving in a sphere that is strongly illuminated, cannot be much affected by their various distances from the planets. The case then is, that they have much light to lose, and comparatively lose but little.

' The Georgian planet, on the contrary, is very faint; and the influence of its feeble light cannot extend far, with any degree of equality. This enables us to see the faintest objects, even when they are only a minute or two removed from it. The *satellites* of this planet are very nearly the dimmest objects that can be seen in

the heavens; so that they cannot bear any considerable diminution of their light, by a contrast with a more luminous object, without becoming invisible. If then the sphere of illumination of our new planet be limited to 18 or 20'', we may fully account for the loss of the satellites when they come within its reach; for they have very little light to lose, and lose it pretty suddenly.

' This contrast, therefore, between the condition of the Georgian satellites and those of the brighter planets, seems to be sufficient to account for the phenomenon of their becoming invisible.

' We may avail ourselves of the observations that relate to the distances at which the satellites vanish, to determine their relative brightness. The 2d satellite appears generally brighter than the 1st; but, as the former is usually lost farther from the planet than the latter, we may admit the 1st satellite to be rather brighter than the 2d. This seems to be confirmed by the observation of March 9, 1791; where the 2d appeared to be smaller than the 1st, though the latter was only 25'' from the planet, while the other was 30'', 8.

' The first of the new satellites will hardly ever be seen otherwise than about its greatest elongations, but cannot be much inferior in brightness to the other two; and, if any more interior satellites should exist, we shall probably not obtain a sight of them; for the same reason that the inhabitants of the Georgian planet perhaps never can discover the existence of our earth, Venus, and Mercury.

' The 2d new or intermediate satellite is considerably smaller than the 1st and 2d old satellites. The two exterior, or 5th and 6th satellites, are the smallest of all, and must chiefly be looked for in their greatest elongations.' P. 77.

This explanation we find scarcely adapted to the relative brightness of the first and second of the *satellites*; and it is not applicable to fixed stars, which probably shine with their own light, and therefore could not be obscured by the faint reflected light of the planet.

' IV. An Inquiry concerning the Source of the Heat which is excited by Friction. By Benjamin Count of Rumford, F. R. S. M. R. I. A.'

In the experiments of count Rumford, the heat produced by friction was observed in boring cannon at Munich. The author's object is to show, that, as so much heat is produced without any evident source, heat more probably consists in motion than in the separation of an igneous fluid, which, in modern chemistry, is called caloric. After the operation had continued 30', the mercury rose to 130°; and it cooled only to 110°, when forty-one minutes had elapsed from the conclusion of the experiment. The heat excited in the whole mass

would have melted six pounds of ice, or have brought near five pounds of ice-cold water to the state of boiling; for the body of heated metal weighed 113 pounds. The heat was not produced from the iron; for the metallic chips had their capacity for heat unchanged. It could not be from the air; for, in varying the experiment by an exclusion of the external air from the cavity in which the borer acted, the heat was the same; in boring under water, it was still the same; and, by a continuance of the action, the water was made to boil. Two wine gallons and a quarter (more than eighteen pounds of water) boiled in two hours and a half. All the heat excited would have brought more than twenty-six pounds of ice-cold water to a boiling heat. Nine wax candles of three-fourths of an inch in diameter, would not, in the most favourable circumstances, have excited so much heat in the same time.

‘ From whence came the heat which was continually given off in this manner, in the foregoing experiments? Was it furnished by the small particles of metal, detached from the larger solid masses, on their being rubbed together? This, as we have already seen, could not possibly have been the case.

‘ Was it furnished by the air? This could not have been the case; for, in three of the experiments, the machinery being kept immersed in water, the access of the air of the atmosphere was completely prevented.

‘ Was it furnished by the water which surrounded the machinery? That this could not have been the case is evident; first, because this water was continually receiving heat from the machinery, and could not, at the same time, be giving to, and receiving heat from, the same body; and secondly, because there was no chemical decomposition of any part of this water. Had any such decomposition taken place, (which indeed could not reasonably have been expected,) one of its component elastic fluids (most probably inflammable air) must, at the same time, have been set at liberty, and, in making its escape into the atmosphere, would have been detected; but, though I frequently examined the water, to see if any air bubbles rose up through it, and had even made preparations for catching them, in order to examine them, if any should appear, I could perceive none; nor was there any sign of decomposition of any kind whatever, or other chemical process, going on in the water.

‘ Is it possible that the heat could have been supplied by means of the iron bar to the end of which the blunt steel borer was fixed? or by the small neck of gun-metal by which the hollow cylinder was united to the cannon? These suppositions appear more improbable even than either of those before mentioned; for heat was continually going off, or out of the machinery, by both these passages, during the whole time the experiment lasted,

‘ And, in reasoning on this subject, we must not forget to consider that most remarkable circumstance, that the source of the heat generated by friction, in these experiments, appeared evidently to be inexhaustible.

‘ It is hardly necessary to add, that any thing which any insulated body, or system of bodies, can continue to furnish without limitation, cannot possibly be a material substance: and it appears to me to be extremely difficult, if not quite impossible, to form any distinct idea of any thing, capable of being excited, and communicated, in the manner the heat was excited and communicated in these experiments, except it be motion.’ p. 98.

We beg leave to enter our caveat against this conclusion. One fact cannot militate against a series of observations, which confirm the existence of an igneous fluid; and various sources of the heat, which count Rumford has not noticed, may yet be traced. The chips, indeed, had not lost the capacity of heat which they possessed before the operation; but much of the metal must have been broken into dust, or into very minute parts; and it was not the whole, but a portion only, that was examined. Other sources of heat, viz. compression and condensation, have not been considered. The force with which the borer acts is immense; and its whole power is exerted in compressing the parts which it enters and cuts out. As Mr. Pictet’s experiments seem to prove that two hard incompressible bodies in friction do not excite heat, we should rather look for the source of the heat (in the present experiments) in the caloric of the metal than in the motion.

‘ V. Observations on the Foramina Thebesii of the Heart. By Mr. John Abernethy, F. R. S. Communicated by Everard Home, Esq. F. R. S.’

Anatomists well know that the coronary vessels of the heart seem occasionally to terminate in its cavity, or at least that their substance is so tender, as often to allow their being ruptured. On the former supposition, the terminations have been called, from their original observer, Foramina Thebesii. They are principally observed on the right side; and, as, from the peculiar termination of the coronary vein on that side, the vessel is sometimes subjected to the danger of obstruction from too great distension of the right auricle and ventricle, Mr. Abernethy seems to consider these foramina as a wise provision of nature, to prevent stagnation in the nutrient vessels of the organ. The distension must particularly take place in an obstruction of the circulation through the lungs.

‘ Having been attentive to some very bad cases of pulmonary consumption, from a desire to witness the effects of breathing medicated air in that complaint, I was led to a more particular examination of the heart of those patients who died. In these cases, I

found, that by throwing common coarse waxen injection into the arteries and veins of the heart, it readily flowed into the cavities of that organ; and that the left ventricle was injected in the first place, and most completely. When the ventricle was opened, and the effused injection removed, the foramina thebesii appeared both numerous and large, and distended with the different coloured wax which had been impelled into the coronary arteries and veins. Upon eight comparative trials, made by injecting the vessels of hearts taken from subjects whose lungs were either much diseased, or in a perfectly sound state, I found, that in the former, common injection readily flowed, in the manner which I have described, into all the cavities of the heart, but principally into the left ventricle; whilst, in many of the latter, I could not impel the least quantity of such coarse injection into that cavity.' P. 104.

As our author's arguments lead rather to an explanation of the necessity that the vessels should open into the cavities of the heart on the *right* side, we do not perceive the reason which, in diseased *lungs*, should make them particularly large on the *left*. It may be admitted that, on that side also, there is a necessity for the same contrivance, when the circulation is greatly accelerated; but this affords no peculiar reason for their enlargement *there* in pulmonic cases, where, though the pulse is quick, it is also small. We allow, that they should rather open, in a natural state, into the *right* cavities, as the blood requires, after circulation, to be again exposed to air in the pulmonary vessels; but this would render it *more* necessary, that, in pulmonic diseases, the foramina on the right side should be enlarged. On the whole, the apertures are more probably excretory vessels enlarged from disease, than openings for the relief of distended vessels; since we find, in other muscular organs, no great necessity for obviating the effects of occasional obstruction, and no part of the structure of a coronary vessel is so delicate and minute, as to lead us to think that its functions, at least its uninterrupted functions, are of great importance in the system.

In diseases of the lungs, Mr. Abernethy has found the foramen ovale frequently open. This he properly explains from a deficiency of blood in the left auricle, and a redundancy in the right. As the foramen is originally closed by membranes overlapping each other, this unequal distension may again form an aperture. This accounts also for the blue colour sometimes observable in the complexions of hectic persons; for, if all the blood passes through the lungs, whatever may be the pain and oppression to the patient, the whole must receive its portion of oxygen.

VL An Analysis of the earthy Substance from New South Wales, called Sydneia or Terra Australis. By Charles Hatchett, Esq. F. R. S.

The earthy substance from New South-Wales seems to be certainly the Growan clay, that is, decomposed granite, without any admixture of a new earth. Mr. Klaproth had formed that opinion in consequence of his experiments; but some chemists of credit suspected that Mr. Wedgwood and Mr. Klaproth had tried different kinds of earth. The subject is now fully cleared. Mr. Hatchett undoubtedly tried the true earth from New Holland, and even a portion of that, from which the specimen examined by Mr. Wedgwood was taken.

‘VII. Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland, for the Year 1796. By Thomas Barker, Esq. Communicated by Mr. Timothy Lane, F. R. S.’

The barometer was highest in October, viz. at 30.07, and lowest in May, 28.33; the mean height was 29.2. The range of the thermometer, abroad, was from 80 to 14½. The mean heat of April, as usual, was about 51°; the quantity of rain, 22.082. In the journal of the society for 1797, the mean height of the barometer was 29.92; the mean height of Six’s thermometer, 49.4; of the common thermometer about 50; of the hygrometer 79.2; the quantity of rain was 22.697. The mean heat of April was 47.8. This is much below the standard of the mean heat of the whole year, with which in general the mean heat of April, according to the observation of Mr. Kirwan, nearly coincides.

‘VIII. An Account of some Endeavours to ascertain a Standard of Weight and Measure. By Sir George Shuckburgh Evelyn, Bart. F. R. S. and A. S.’

This excellent paper being incapable of satisfactory abridgment, we shall merely notice the author’s object, and the results. To avoid all the difficulties which arise from determining the centre of motion and oscillation in pendulums, our author proposed to make the standard measure the difference of vibrations of a pendulum, compared with the difference of length; or thence to determine its absolute length; and to ascertain the weight of a certain bulk of distilled water, in a given state of the atmosphere. The various delicate machinery for this purpose, sir G. S. Evelyn describes at length.

‘In conclusion,’ (he says) ‘it appears that the difference of the length of two pendulums, such as Mr. Whitehurst used, vibrating 42 and 84 times in a minute of mean time, in the latitude of London, at 113 feet above the level of the sea, in the temperature of 60°, and the barometer at 30 inches, is = 59.89358 inches of the parliamentary standard; from whence all the measures of superficies and capacity are deducible.

‘That, agreeably to the same scale of inches, a cubic inch of pure distilled water, when the barometer is 29.74 inches, and ther-

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monometer at 66° , weighs 252,422 parliamentary grains; from whence all the other weights may be derived.

‘ As a summary of what has been done, I hope it may now be said, that we have attained these three objects;

‘ 1st. An invariable, and at all times communicable, measure of Mr. Bird’s scale of length, now preserved in the house of commons; which is the same, or agrees within an insensible quantity, with the ancient standards of the realm.

‘ 2dly. A standard weight of the same character, with reference to Mr. Harris’s Troy pound.

‘ 3dly. Besides the quality of their being invariable, (without detection,) and at all times communicable, these standards will have the additional property of introducing the least possible deviation from ancient practice, or inconvenience in modern use.’ P. 174.

On a comparison of Mr. Troughton’s scale with a variety of others, its accuracy is firmly established. The greatest possible error in this scale scarcely exceeds $\frac{3}{10000}$ part of an inch, and the chance is nine to one that it is not so great: the mean probable error is $=.00016$, and it is four to one that the error does not exceed $.00002$. This accuracy is about three times as great as that of Mr. Bird’s scales, and nearly equal to that of the divisions of our author’s equatorial instrument, made by Ramsden. The following note from this paper deserves transcription.

‘ As I am now upon the subject of foreign measure, it may not be quite out of place to say a word on the length of the ancient Roman foot, which I am enabled to do with some precision.

‘ Some years ago, when I was in Italy, I had several opportunities of ascertaining the length of this measure, by actual examination of the Roman foot rules, of which I have met with nine, viz. two in the Capitol at Rome; one in the Vatican; five in the museum at Portici, near Naples; and lastly, one in the British Museum, sent from Naples by sir William Hamilton. They were all of brass, except one half-foot, of ivory, with a joint in the middle, resembling our common box or ivory rules: and, by reference to my journal kept at that time, I find the mean result from all the nine rules, viz. by taking both the whole and the parts of each, (for they were divided into 12 inches, and also into 16ths, or digits,) gave, for the length of the old Roman foot, in English inches, correspondent to Mr. Bird’s measure, $=11.6063$.

‘ In confirmation also of this conclusion, and agreeably to the idea of Mons. de la Condamine, in the “Journal of his Tour to Italy,” I took the dimensions of several ancient buildings, viz. the interior diameter of the temple of Vesta; the width of the arch of Severus; the door of the Pantheon; and the width of the base of the quadrilateral pyramid of Cestius, which, it is curious to observe, I found exactly 100 old Roman feet, and 125 feet high.

This I do not remember to have seen noticed by any former traveller.

The mean result of these experiments	
gave me	11,617 English inches.
Ditto, as before, from the rules	11,606 ditto.
The mean of the two modes of determination is	11,612 ditto.

I may add, that in the Capitol is a stone, of no very ancient date however, let into the wall, on which is engraven the length of several measures, from whence I took the following:

The ancient Roman foot, = 11,635 English inches.

The modern Roman palm, = 8,82 ditto.

The ancient Greek foot, = 12,09 ditto.' p. 169.

* IX. A new Method of computing the Value of a slowly converging Series, of which all the Terms are affirmative. By the Rev. John Hellins, F. R. S. and Vicar of Potter's-Pury, in Northamptonshire. In a Letter to the Rev. Dr. Maskelyne, F. R. S. and Astronomer Royal.

This new method will greatly facilitate the labours of the astronomer. A slowly converging series may, by its assistance, be computed to ten or twelve places of figures in a few hours, and to six or seven in a very short time.

The meteorological journal of the society concludes the volume.

Aristotle's Ethics and Politics, comprising his practical Philosophy, translated from the Greek. Illustrated by Introductions and Notes; the Critical History of his Life; and a new Analysis of his speculative Works; by John Gillies, LL. D. &c. 2 Vols. 4to. 2l. 2s. Boards. Cadell and Davies. 1797.

AMONG the illustrious sages of antiquity, no one can be named whose mind took a wider range over the varied fields of knowledge than Aristotle. Under the comprehensive divisions of God, man, and nature, he has treated of almost every subject that is most interesting to his fellow-creatures, whether considered as individuals, or as members of civilised society. It may also be remarked, in honour of this profound philosopher, that he is minute as well as great; that, to the most elevated views, he adds a patience of research, and a habit of investigating every subject in its first principles, which no other writer ever displayed to such extent. In consequence of these excellencies, his works may be considered as an universal abstract of science. But various causes have tended, at different times, to obscure his remains, or to throw over them a

false lustre. His books have been mutilated and corrupted. Theologians have in one century proscribed him, and in the next almost adored him. Sophists have endeavoured to shelter themselves under his authority, and to establish their miserable productions under the sanction of his name. His doctrines and his tenets have been mangled and distorted by unskilful translators, or misrepresented by the prejudice and ignorance of a numerous herd of commentators. He himself, indeed, on many occasions (if we can trust to the text that we now possess), seemed too fond of abstraction, and too much inclined to subtilise, with superfluous disquisition, on the mere signs of things, and what can only be regarded as the implements of science. This habit unfortunately caught the false taste of the scholastic ages, on the revival of letters; and those portions of his works which are now (perhaps deservedly) neglected, were the only parts that were then studied. In this respect, Plato and Aristotle have nearly experienced the same fate. 'It seemed high time, therefore,' says Dr. Gillies, 'to draw the line between those writings which still merit the most serious attention of the modern reader, and those of which the perusal is superseded by more accurate and more complete information.'

Of the works which are here presented to the public, we cannot give a better account than by adopting the language of the translator.

'The "Ethics to Nicomachus and the Politics" ought never to have been disjoined, since they are considered by Aristotle himself as forming essential parts of one and the same work; which, as it was the last and principal object of his studies, is of all his performances the longest, the best connected, and incomparably the most interesting. The two treatises combined, constitute what he calls his *practical* philosophy; an epithet to which, in comparison with other works of the same kind, they will be found peculiarly entitled. In the Ethics, the reader will see a full and satisfactory delineation of the moral nature of man, and of the discipline and exercise best adapted to its improvement. The philosopher speaks with commanding authority to the heart and affections, through the irresistible conviction of the understanding. His morality is neither on the one hand too indulgent, nor on the other impracticable. His lessons are not cramped by the narrow, nor perverted by the wild spirit of system; they are clear inductions, flowing naturally and spontaneously from a copious and pure source of well-digested experience.

'According to the Stagirite, men are and always have been not only moral and social, but also *political* animals; in a great measure dependent for their happiness and perfection on the public institutions of their respective countries. The grand inquiry, there-

fore, is, what are the different arrangements that have been found under given circumstances, practically most conducive to these main and ultimate purposes? This question the author endeavoured to answer in his "*Politics*," by a careful examination of two hundred systems of legislation, many of which are not any where else described; and by proving how uniformly, even in political matters, the results of observation and experiment conspire with and confirm the deductions of an accurate and full theory. In this incomparable work, the reader will perceive "the genuine spirit of laws" deduced from the specific and unalterable distinctions of governments; and with a small effort of attention, may discern not only those discoveries in science, unjustly claimed by the vanity of modern writers, but many of those improvements in practice, erroneously ascribed to the fortunate events of time and chance in these latter and more enlightened ages. The same invaluable treatise discloses the pure and perennial spring of all legitimate authority; for in Aristotle's "*Politics*," and *his only*, government is placed on such a natural and solid foundation, as leaves neither its origin incomprehensible, nor its stability precarious: and his conclusions, had they been well weighed, must have surmounted or suppressed those erroneous and absurd doctrines which long upheld despotism on the one hand, and those equally erroneous and still wilder suppositions of conventions and compacts, which have more recently armed popular fury on the other. Vol. i. p. vi.

But Dr. Gillies does not appear before the public in the humble office of a mere translator. He will be found to be an able commentator and a very useful guide to the student who wishes to appreciate fairly the merits of the venerable Stagirite. His *Analysis, or Review of the Speculative Works*, is replete with erudition, and shows how little originality the metaphysicians (as they are called) of modern times have to boast: at the same time, the reader will be astonished at the aspersions that have been cast on this philosopher, and at the sentiments which have been falsely attributed to him by Hobbes, Malebranche, and others. The fact is, that few writers have read Aristotle in the original; but the majority have embraced the erroneous opinions of his commentators.

We shall give a few extracts from this part of the work, which will do honour to the great original, as well as evince the learning and assiduity of Dr. Gillies.—On the *Organon*—

‘ In as few words as seemed consistent with perspicuity, I have thus endeavoured to explain the nature and design of Aristotle's *Organon*; a work which has often been as shamefully misrepresented, as it was long most grossly misapplied. In that scholastic jargon, which insolently usurped during many centuries the name of philosophy, syllogisms were perverted to purposes for which their inventor declares them totally unfit, and employed on subjects in

which his uniform practice shews that he considered them as altogether useless. Our acquaintance with the properties of things, he perpetually inculcates, must be acquired by patient observation, generalised by comparison and induction; but when this foundation is once laid, the words by which our generalizations are expressed, deserve not merely to be regarded as the materials in which our knowledge is embodied, or the channels by which it is communicated, but to be considered in the two following respects, as the principles or sources from which new knowledge may be derived. First, by means of a skilful arrangement of accurate and well-chosen terms, many processes of reasoning may be performed by discerning the relations and analogies of words, with a certainty as great, and with a rapidity far greater, than these processes could possibly be carried on, were we obliged, in every step of our progress, to fix our attention on things. Every general term is considered by Aristotle as the abridgment of a definition, and every definition is denominated by him a collection, because it is the result always of observation and comparison, and often of many observations and many comparisons. The improvements in mathematics have advanced from age to age, chiefly by improving the language, that is the signs, by which mathematical truths are expressed; and the most important discoveries have been made in that noble science, by continually simplifying the objects of our comparisons; or, in other words, by finding clear expressions for ratios, including the results of many others. In all other sciences, this investigation is of the utmost importance; and, in many of them, our knowledge will be found to advance almost exactly in proportion to the success with which our language is improved. When terms, therefore, are formed and applied with that propriety which perpetually shines in the Stagirite's writings, his general formulas of reasoning afford an analytic art, which may be employed as an engine for raising new truths on those previously established; and if modern languages do not afford the same advantage precisely in the same degree, it is not from the inefficacy of words as signs, but from the inefficacy of signs ill chosen and ill arranged; from impropriety of application, contempt of analogy, and abuse of metaphor.' Vol. i. p. 78.

Aristotle's vindication of truth, in opposition to the Sceptics, is an admirable specimen of his acumen and strength of mind; but the passage is too long for quotation.

— On space and time—

' Aristotle observes, that the four kinds of change or motion, formerly described, all finally resolve themselves into lation, or change of place; and that place is only a modification of space, that unsubstantial being, of which no other definition can be given but that it is the recipient of body. As our conception of space originates in that of body, and our conception of motion in that of space, so our conception of time originates in that of motion;

and particularly in those regular and equable motions carried on in the heavens, the parts of which, from their perfect similarity to each other, are correct measures of the continuous and successive quantity called time, with which they are conceived to co-exist. Time therefore may be defined the perceived number of successive movements; for as number ascertains the greater or lesser quantity of things numbered, so time ascertains the greater or lesser quantity of motion performed. An instant is not a part, but the boundary of time; whose elements are the perceptible intervals bounded by instants. If body, therefore, had a beginning, so must space, motion, and time, which are conceived merely as affections of body, or of each other. If body cannot be supposed infinitely extended, without supposing a contradiction, (for what quantity can actually exist of which the magnitude cannot be ascertained and expressed?) so neither can any of its properties; and therefore motion cannot be infinite; nor time, which is conceived solely as the measure of motion, a mere fiction of the fancy, possessing no real existence independently of us and our thoughts. The very essence of infinity, again, consists in privation; it is a word denoting not a conception, but the negation of all conception; so that the errors committed on this subject by the ancients, and repeated by some modern philosophers, and even some modern mathematicians, proceed from their realizing a non-entity, and assigning a positive archetype, or what they call an idea, to a word, which is merely a sign that no such archetype or idea exists. Body and space cannot be conceived as infinite either in greatness or littleness; and although its adjunct of motion or time is imagined to be so conceived, this arises from a mere illusion of the fancy, which, not retaining the parts of time first taken, continually adds new parts, but without increasing the whole; since the former parts are continually annihilated, as the latter are created. To realize infinity must, in all our reasonings, necessarily lead to absurdity; thus, to give our author's example, to suppose an infinite progression of causes in making and arranging the world, is the same thing as supposing it made or arranged without any cause at all.' Vol. i. p. 119.

The following considerations, as applied to the proof of the existence of God, cannot be too well known.

‘Energy, then, as the word denotes, is always said in reference to action; and that is said to exist in energy, which executes its peculiar work, or performs its peculiar function. The state of energy is the most perfect state of existence in which any object can be exhibited; as a master thinks he has perfected his scholar when he shews him performing skillfully the proper work of the art in which he was instructed. Though energy always implies action, yet all actions are not energies. The actions of building, carving, healing, learning, respectively terminate in a house, a statue, health, and science. But the actions of thought, of life, and of happiness, (which is a kind of life,) have not any natural limit, but

may proceed eternally revolving on themselves, perfect without addition, complete in every instant. That things essentially different may be distinguished by different names, Aristotle calls limited actions, motions; the unlimited, energies; observing, that in the scale of being there is a continual ascent from mere powers and capacities to motions or imperfect energies, properly so called, because terminating in nothing more excellent than themselves. Those operations, which terminate in a certain work, are only perfect in the work or production in which they are fixed and concentrated; as painting in the picture, building in the edifice. But energies not terminating in any work or production, are complete and perfect in themselves. The former belong in a certain sense to the work in which they are embodied; the latter can belong only to the energising principle, which, when unceasingly active, as the first efficient cause was proved necessarily to be, is simple, unmixed, and pure energy.

‘ On such a principle as this, eternally and substantially active, both the heavens and the earth depend. He is the spring of motion, the fountain of life, the source of order and of beauty. All our observations and all our reasonings lead us irresistibly to this conclusion; for in all the motions or changes of body or matter, there must always be one part acted upon as well as another that acts, otherwise no action, and therefore no motion, could possibly take place. But when we separate this acting part from the inert mass with which it is united, the same reasoning will still apply to it; it cannot be self-moved wholly, and the part which gives the impulse must always be different from that which receives it. By our divisions and subdivisions without end, we shall therefore never come nearer to a solution than at first setting out, but shall always be compelled to consider matter as something fit to be moved, changed, or acted upon, but constantly deriving its motion, change, or activity from some foreign cause. The prime mover, then, is necessarily immaterial; and therefore indivisible, immoveable, impassive, and invariable; ever actuating this visible system, as is plain from the phenomena, according to the best principles both of intellection and volition, which exactly coincide, when traced up to Deity, their ultimate source. The phenomena of the universe are not unconnected and episodical, like an ill-written tragedy; but all of them regulated and adjusted with consummate harmony. The Divinity, who comprehends and directs the whole, is not himself divisible in parts, nor comprehensible by magnitude, since all magnitude may be measured; and what finite magnitude can exert infinite power? He ever is what he is, existing in energy before time began, since time is only an affection of motion, of which God is the author. That kind of life which the best and happiest of men lead occasionally, in the unobstructed exercise of their highest powers, belongs eternally to God in a degree that should

excite admiration in proportion as it surpasses comprehension.'
Vol. i. p. 133.

We now proceed to a consideration of the *Ethics* and the *Politics*, of which Dr. Gillies has given a translation. The former treatise is as various in its topics as copious in its illustration, and as connected in its parts as any that can be named on the same subject, even the admirable work of Cicero not excepted, though it has not the same methodical trammels, or so many formalities of division and subdivision. Every book is preceded by an introduction, containing a sort of syllabus of the general argument, with such apposite remarks as are calculated to illustrate the respective subjects. As specimens of the Stagirite's morality, we offer the following extracts. On the position, that our habits are voluntary, he argues thus:

'Ends are, then, the objects of volition; and the means of attaining them are the objects of deliberation and preference; which, being conversant only about such things as are in our own power, the virtues immediately proceeding from them must also be in our own power, and voluntary, as well as the contrary vices. The poet's sentiment therefore is but partially true:

"None chooses wretchedness, or spurns delight."

'The latter clause cannot be disputed; but the former must be denied, otherwise we must reject the doctrine just established, that man is the author of his own actions; and that those things, whose principles or causes are in ourselves, are also in our own power. Yet these truths are attested by common sense and universal experience. Criminal actions are punished by law, when not committed either through compulsion or ignorance; in which cases they are pardoned, as not proceeding from ourselves. Praise worthy actions, on the other hand, are encouraged and honoured; that as men are deterred from vice by the dread of punishment, they may be excited to virtue by the hope of reward. But were not our conduct voluntary, such persuasives to virtue would be useless and absurd; and there would be no more sense in exhorting a man to his duty, than in persuading him not to feel cold or heat, thirst or hunger. Crimes committed through ignorance are only excusable when the ignorance is involuntary; for when the cause of it lies in ourselves, it is then justly punishable; as in that ancient law which inflicts a double penalty on crimes done in drunkenness. The ignorance of those laws, which all may know if they will, does not excuse the breach of them; and neglect is not pardonable, where attention ought to be bestowed. But perhaps we are incapable of attention. This however is our own fault; since the incapacity has been contracted by our continual carelessness; as the evils of injustice and intemperance are contracted by the daily commission of iniquity, and the daily indulgence in voluptuousness. For such as our actions are, such must our habits become; a truth con-

firmed by such universal experience, that to be ignorant of it betrays the grossest stupidity. It is plain therefore that our vices are voluntary; since we voluntarily do those things which we know must produce them. But does it depend merely on our own wills to correct and reform our bad habits? It certainly does not; neither does it depend on the will of a patient, who has despised the advice of his physician to recover that health which is lost by his own profligacy. When we have thrown a stone, we cannot restrain its flight; but it depended entirely on ourselves, whether we should throw it or not. The villain and the voluptuary are therefore voluntarily such; because the cause of their turpitude lies solely in themselves. Not only the vices of the mind, but even the imperfections of the body, are just subjects for reproach, when they are not natural, but produced through our own indolence or neglect. We pity blindness, lameness, or deformity, when they proceed from causes independent on those afflicted with them; but they are just objects of reproach, when contracted through drunkenness or any other species of debauchery; and, in the same manner, all vices and imperfections are blameable which originate in ourselves." Vol. i. p. 206.

In contrasting the facetiousness of a gentleman with the coarseness and illiberality of a buffoon, Aristotle shows, that, as the teacher of exterior manners, he could have rivaled a late courtly peer on his favourite subjects.

As life requires repose from serious employment, and this repose may be enlivened by amusement, there seems to be a virtue relative to the intercourse of men in their hours of relaxation and merriment, regulating both the matter and the manner of their conversation. The strain of this conversation may be more austere or more ludicrous than it ought, or may flow in that happy medium which is alone consistent with propriety. He who seeks to raise laughter on all occasions indiscriminately, without regard to decency, or to the pain inflicted on the object of his ridicule, is a low and contemptible buffoon: he who is himself totally incapable of exciting mirth, and who is so far from relishing, that he is highly offended with the innocent jests of others, indicates a roughness and savageness of character, unbending hardness, and unsocial austerity; whereas true facetiousness consists in graceful flexibility of mind and manners, which can assume all shapes, and which becomes all; for as the habits of the body are known by its motions, so are those of the mind. An immoderate propensity to ridicule being a more prominent and more conspicuous quality than the contrary extreme of sullen and rustic gravity, and the greater part of mankind being inclined to delight in merriment, without anxiously examining whether it originates in a pure and proper source; buffoonery often passes for facetiousness, although there be the greatest difference between the coarseness of the one and the elegance of the

other; for in facetiousness, which is the middle and proper habit, an easy pliancy of humour is adorned with a graceful dexterity which skilfully avoids whatever is indecent and illiberal; never debasing the delicate gaiety congenial to the character of well educated citizens, by the smallest approximation to the vile raillery of profligates and slaves. The progress of letters and civility has a powerful influence on the refinement of wit and humour; witness the difference between the ancient and modern comedy. In the former, the most shameful reproaches, expressed in the coarsest language, formed a principal source of the public entertainment; in the latter, the audience are taught chiefly to relish the faint insinuation, and the delicate hint: with respect to beauty and gracefulness, the two styles of writing are marked by the strongest differences. Vol. i. p. 250.

In the *Politics*, a work which comprises the most important subjects of government, laws, and political œconomy, Dr. Gillies is more profuse of comment and illustration than he is with regard to the *Ethics*. In the introduction to the first book, he endeavours to refute some of Locke's maxims of government; and, by way of appendix to the second, he has reprinted, with additions, his interesting account of the little republic of St. Marino.

As specimens of the dissertation on politics, and of the translation of it, we subjoin the observations on the proper age for marriage, and on limited monarchy.

‘ According to this system of arrangement, the first care of the legislator ought to consist in ascertaining the age and qualities of persons fit to be joined in wedlock. Persons so united, ought to descend together into the vale of years; and their powers of producing beings like themselves ought together to co-exist, uniformly to decay, and nearly at the same time to cease: the contrary of which seldom fails to occasion much domestic uneasiness. Respect also should be had to the succession of children, who ought neither to be too remotely distant, nor too closely to tread on the heels of their parents. When the former takes place, parents can expect to derive but little benefit from their children; and when the latter is the case, children will seldom entertain much reverence for their parents, who being nearly their equals in age, will be considered as on a foot of equality in all other respects; and with whom, therefore, they will be often ready to differ in matters of opinion, or to quarrel about matters of interest. It happens most fortunately that all these ends and purposes may be attained and answered by precisely the same means, the coupling parties in wedlock at the proper and seasonable age.

‘ About the age of seventy, men commonly cease to be husbands; and after the age of fifty, women seldom become mothers. The times of entering into marriage for the different sexes ought to

be respectively regulated by these extreme limits; which will reduce the finest marriageable age of women to eighteen, and of men to thirty-seven, a little more or less; for the propriety of practical matters consists not in an indivisible point. In consequence of this regulation, the contracting parties, in that which forms one main object of their union, will enjoy the happiest correspondence, their powers will simultaneously flourish, and simultaneously decay. Premature conjunctions produce imperfect offspring, females rather than males, and those feeble in make, and short in stature. That this happens in the human race as well as in other animals, is visible in the puny inhabitants of countries where early marriages prevail. But to the female sex premature wedlock is peculiarly dangerous, since in consequence of anticipating the commands of nature, many of them suffer greatly in childbirth, and many of them die. The evil reaches the mind itself, for early habitudes make the most indelible impressions; and the germ of voluptuousness too speedily expanded, will penetrate the whole frame, and for ever vitiate the character.' Vol. ii. p. 244.

'Royalty is not easily demolished by external violence; and this form of government often lasts long, since honours are naturally durable in proportion as they are moderate. Royalty perishes, however, through the internal discord of men in office, and through the preposterous ambition of kings to make themselves absolute. At present, states are seldom erected into royalties; for amidst the great equality of mankind, few are thought worthy of unrivalled pre-eminence, or deemed capable of sustaining with dignity a lawful and voluntary sceptre; and a king, whose authority must be supported by force or by fraud, immediately degenerates into a tyrant. To the causes, therefore, already mentioned of the destruction of monarchy, we must add one peculiar to hereditary monarchy; the contemptible characters of youths born in the purple, and their proneness to offensive insolence. The authority of such youths cannot be *voluntarily* endured; and thus, the government, if a royalty, is effectually destroyed, and a tyranny, probably of short duration, substituted in its stead. These, and other such causes, produce revolutions in monarchies.

'The means of their preservation, it is plain, must in general be directly contrary to the causes of their destruction. As to limited monarchy, or royalty, the more it is limited, the longer it is likely to last. Moderation, therefore, is the great preservative of this form of government. Princes, the farther they recede from despotism, and the nearer they approximate to equality of right with their subjects, are the less exposed to hatred, envy, and all that train, or all those complications of passions, which so often prove ruinous to their power. Moderation long upheld the monarchy of the Molossians. The royalty of Lacedæmon, which has proved so permanent, was, from the beginning, moderated by division be-

tween two kings; and farther attempered, under Theopompus, by a due mixture of popular and democratic powers. When that wise prince instituted the office of the Ephori, he abridged the power of royalty, but increased its stability. The short-sighted pride of his queen asked him, whether he was not ashamed to transmit to his posterity a sceptre less splendid than that which he had received from his ancestors? "No, surely," he replied; "I shall transmit to them a throne more steadfast and more durable." Vol. ii. p. 372.

We cannot dismiss these volumes without observing, that the public are highly indebted to Dr. Gillies for the work which he has offered to their patronage—a work that abounds with the most solid maxims, and inculcates with peculiar force the most important duties of social life—that is admirably calculated to unite practice with knowledge, and to form the enlightened statesman, while it encourages the patient student in the pursuit of polite literature.

In the life of Aristotle, Dr. Gillies has been anxious to discredit the few anecdotes that may be thought to dishonour the venerable subject of his memoirs. The stories of Diogenes Laërtius, Ælian, and others, are rejected: and the whole is a pleasing biographical sketch.

With regard to the translation*, we have occasionally compared it with the original, and find it sufficiently faithful, though necessarily circuitous, and sometimes paraphrastical: but we think, that the doctor might, in various parts, have polished the style to a higher degree of elegance; and there are a few passages, on the import of which we may be permitted to differ in opinion from him. Where so much, however, has been done, and well done, it is invidious and ungrateful to complain.

Description and Treatment of Cutaneous Diseases. Order I. Papulous Eruptions on the Skin. By Robert Willan, M.D. F. A. S. 4to. 15s. sewed. Johnson. 1798.

CUTANEOUS diseases in general have perplexed the younger practitioners, and the more uncommon ones have disconcerted the sagacity of physicians otherwise experienced. Language, alone, was unable to speak with sufficient precision; and even the forcible characteristic terms of Linnæus left something in doubt—left ideas not sufficiently vivid to as-

* Dr. Gillies thinks that the *Ethics* were never translated into any modern language: but the Catalogue of the Bibliotheca Pinelliana would have pointed out an Italian translation by Segni, published in the year 1550; and he might have found that a French translation of the same work by Oresme was printed at Paris in 1484.

certain the object when seen. The ‘*tubera monstrosa difformia*,’ and similar descriptions by Sauvages, were still less pointed; and modern authors, sensible of this difficulty, have left the subject, with few exceptions, to be investigated by each practitioner for his own use. His experience, for the same reason, must die with him.

The present attempt must therefore be received, not merely with respect, but with avidity. The application of the modern improvements of coloured plates, will take away much of the doubt which has hitherto followed even the best descriptions; and, if the ingenuity of the artist should not be able to express every form of cutaneous eruption, it will be at least of service to fix some points to which the rest may be referred. In the nosology of Linnæus, for instance, if the terms tubercle, pustule, &c. were well ascertained, the other parts of the definition would be sufficiently clear.

It is not sufficient, however, to speak more plainly to the mind through the medium of sight. Language must come in aid: peculiar distinctions, and accurate discriminations, must give clearness and consistency to a subject hitherto little understood. Dr. Willan has shown, that the more ancient authors, from their confusion and inconsistency, fail of giving that information which we might otherwise expect to receive from their remarks; and those who have occasionally consulted the moderns, have more frequently experienced additional difficulties, than a relief from those which they at first felt.

The *desiderata*, with regard to cutaneous diseases, are said to be —

- ‘ 1. To fix the sense of the terms employed, by proper definitions.
 - ‘ 2. To constitute general divisions or orders of the diseases, from leading and peculiar circumstances in their appearance: to arrange them into distinct genera: and to describe at large their specific forms, or varieties.
 - ‘ 3. To classify and give names to such as have not been hitherto sufficiently distinguished.
 - ‘ 4. To specify the mode of treatment for each disease.’
- P. ix.

‘ In order to convey distinct ideas on the subject, I shall elucidate every genus by coloured engravings representing some of its most striking varieties. This method is new, and will be attended with many advantages; though at the same time subject to a variety of imperfections. Such representations cannot sufficiently express the various degrees of opacity and clearness in pustules; nor the quantity or quality of the matter discharged from superficial ul-

cerations: neither can they extend to every minute circumstance in the course of a disease, being necessarily taken at some fixed period of it.—I would therefore wish the drawings to be considered only as auxiliaries to the verbal description: as such, they will be more especially useful in shewing the number, form, size and colour of the papulæ, pustules, tubercles, spots, &c. constituting the disease, which appearances cannot always be clearly communicated in words.' P. x.

Dr. Willan begins with definitions; and these are illustrated by figures, which clearly convey the author's ideas. The most inexperienced practitioner, comparing the figure with the description, will recognise the disease in the human body. The appearances defined are those of scurf, scale, scab, *stigma* (a distinct red spot not elevated), *papula* (a small pointed elevation with an inflamed base), rash, *macula* (discolouration), tubercle, vesicle, and pustule.

Cutaneous diseases are divided by our author into papulæ, scales, rashes, vesicles, pustules, tubercles, and spots. The present number contains only the first order; and this is divided into three genera, namely; strophulus, infantine eruptions; lichen, spring eruption, scorbutic pimples, &c.; and prurigo, universal itching.

Strophulus is distributed into five species, viz. *f. intertinctus*, the distinct red gum; *f. albidus*, the white gum; *f. confertus*, the tooth-rash; *f. volaticus*, a tooth eruption, transitory, successive, confined in circles; *f. candidus*. Our physician compares the descriptions of different authors, and points out their inconsistencies with accuracy. As the genus and subordinate species are now distinguished with great propriety, there can be no doubt of a standard, to which future descriptions will be referred. The treatment is the usual one of the infantine state; and, therefore, he does not enlarge upon it. He shows the connection of these different eruptions with the state of the stomach and bowels, and recommends proper precautions in these respects.

The genus lichen consists of five species; *l. simplex*, *l. agrius*, *l. pilaris*, *l. lividus*, *l. tropicus*. The first sort is attended with a little fever and irritation of the system; the eruption succeeds, and its duration is various. It is a disease of little consequence; but it is likely to be confounded with purpura and miliaria. The former is, however, a *rash*, and the latter a *vesicle*. The eruption in question, indeed, sometimes assumes a vesicular appearance; but the error will do no injury. The treatment of the mild miliaria is not different from that of the simple lichen.

The *l. agrius* is a more violent disease, attended with fever, verging to the typhus: the papulæ are connected by a diffused

redness, and occasionally become pustular. Sometimes it terminates in a chronic pustular disease. In one case, here described, it seemed to be an effort of nature to throw off something morbid, as it left weakness, indigestion, &c. We have frequently observed this species of the disease; and it is generally confounded by attendants, and sometimes even by practitioners, with erysipelas.

‘ The lichen agrius often requires a more active mode of practice. It is useful to give at intervals two or three moderate doses of calomel as a purgative; and afterwards, for some weeks, the vitriolic acid, three times a day, in the infusion of roses, or with a decoction of Peruvian bark. Any sharp, or stimulating application made to the skin, when rough, inflamed, and chappy, very much aggravates the complaint, and produces an intolerable smarting. A mild, cooling unguent will, however, contribute to allay the troublesome heat, and itching: and for this purpose I have found nothing more advantageous than the unguentum rosatum (Ph. Lond. Vet.) or the rose pomatum sold by perfumers.’

P. 54.

The lichen pilaris resembles the l. simplex, differing only as it affects the bulbous roots of the hair. The l. lividus consists of pimples of a darker hue, often intermixed with petechiæ, from poverty of living, &c. It sometimes occurs as a secondary symptom of syphilis, and is then more generally diffused, with the pustules flatter, running into ulcerations. But this symptom rarely occurs alone, though we have sometimes found it unaccompanied by others. Some practitioners have been misled by it.

The l. tropicus is the prickly heat of warm climates, described by various authors who have written on tropical diseases, from whom Dr. Willan has transcribed too copiously. A good account of it is here given from Mr. Winterbotham, who observed it at Sierra Leone. The prickly heat is not properly a disease; it is rather an effort of nature to throw off the accumulated impurities which the heat occasions, or is perhaps a local affection of the skin rendered irritable by the heat and perspiration.

The last genus is prurigo, which the author has not properly defined. We may term it an itching of the skin, with small papulæ, seldom discoloured, constant, increased by heat, without fever or contagion. The species are distinguished by the epithets mitis, formicans, and senilis.

The first species generally arises from want of cleanliness, and is easily removed. The second is troublesome and obstinate.

‘ Where the papulæ are of the larger size above mentioned,

their eruption is preceded by head-ach, sickness, and pains of the stomach; and if they be suddenly repelled from the surface, the same symptoms return in a violent degree. In other cases, the affection of the skin is not so obviously connected with a disorder of the stomach: nevertheless it may in general be said, that this species of prurigo is attended with a state of ill health in the constitution; for those persons are most liable to suffer frequently from it, who are of a fallow complexion, who are weak and somewhat emaciated, or who labour under obstructions of the viscera. The same conclusion may be deduced from the nature of the causes, which usually precede the disease: these, I have often had occasion to observe, are grief, watching, fatigue, and a poor diet. However, as all persons are not equally affected in the same circumstances, something must necessarily be referred to the original texture of the skin, or state of the cutaneous glands. With respect to this predisposition, I have only been able to remark, that the greater number of patients had a more than usual coarseness or roughness of the skin, which seemed often to have been communicated hereditarily: and that when the itching and papulæ disappear at the termination of the disease, the cuticle is left dry, scaly and thickened. *Willan's Med. 77.*

Our author tried every mode of cure without success, and at last found fixed alkali, with or without sulphur, the best remedy, the patient, at the same time, drinking an infusion of saffrafrs and the tops of juniper: sometimes a little opium was added. In our experience, though we have often been disappointed, we have most effectually succeeded with the vitriolic acid. The hepatised waters and applications seem to have been the most useful of external remedies.—The prurigo senilis is well known to be almost incurable; but the warm (perhaps the sulphurated) baths appear to be beneficial in this disease. In one instance, it seemed to have been occasioned by a kind of pulex.

The external pruritus is often highly distressing; and it sometimes seems to be connected with an internal state of the constitution, as disorders have been relieved by its coming on, and as death has sometimes followed its too sudden repulsion. The varieties of its appearance are well known. Could we disseminate more generally one new remedy, one new mode of alleviating this complaint, we would do it with pleasure. It may be proper to suggest a suspicion, that ascarides in the rectum may excite this pruritus in the neighbouring parts, and that a diseased state of the urinary organs may have a similar effect.

We have paid particular attention to this first part of Dr. Willan's work, because it is much wanted, and because its intrinsic merit, as well as its embellishments, claim our regard; and we hope that the cheering smiles of public approbation will urge him forward in his career.

72 (58)
Oberon, a Poem, from the German of Wieland. By William Sotheby, Esq. 2 Vols. 8vo. 12s. Boards. Cadell and Davies. 1798.

THE *Oberon* of *Wieland* has long been celebrated in this country; and the English reader has long been desirous of seeing, in his own language, a piece so popular among the Germans. Of a poem of such extent the merits can be fairly displayed only by an analysis of its plan.

The poem commences with a kind of prophetic exordium, which discloses too much of the future story. The action begins with the departure of Sir Huon for Babylon. At Libanon he meets with Sherasmin, the old esquire of his father, and informs him of the cause of his journey, declaring that he had killed Scharlot, the treacherous son of Charlemagne, who had wounded his brother and attacked *him*. Charlemagne, incensed at the death of his son and the false accusations of his companions, had sentenced Huon to banishment, even after he had, in the opinion of the world, proved his innocence by combat. The nobles all interfere, and Charlemagne, in some degree appeased by their intercession, promises pardon to Huon.

“ Yet hear the terms; hear what no earthly power

“ Shall ever change !” — He spoke, and wav’d below

His sceptre, bent in anger o’er my brow —

“ Yes, thou may’st live—but, instant, from this hour

“ Away: in exile rove far nations o’er :

“ Thy foot accurst shall tread this soil no more,

“ Till thou in due obedience to my will

“ Shalt, point by point, the word I speak fulfil ;

“ Thou diest, if this unwrought thou touch thy native shore.

“ Go hence to Bagdad : in high festal day

“ At his round table, when the caliph, plac’d

“ In stately pomp with splendid emirs grac’d,

“ Enjoys the banquet rang’d in proud array,

“ Slay him who lies the monarch’s left beside,

“ Dash from his headless trunk the purple tide,

“ Then to the right draw near, with courtly grace

“ The beauteous heirefs of his throne embrace ;

“ And thrice with public kifs salute her as thy bride.

“ And while the caliph, at the monstrous scene,

“ Such as before ne’er shock’d a caliph’s eyes,

“ Stares at thy confidence in mute surprize,

“ Then, as the Easterns wont, with lowly mien

“ Fall on the earth before his golden throne,

“ And gain (a trifle, proof of love alone)

" That it may please him, gift of friend to friend,
" Four of his grinders at my bidding send,
" And of his beard a lock with silver hair o'ergrown." Vol. i.

P. 33.

For this enterprize the knight now prepares, and old Sherafmin accompanies him in his journey. They reach a wood, which Sherafmin vainly endeavours to prevent Sir Huon from entering, by relating the mischievous pranks of a wicked goblin who holds his court there. The account only serves to make Huon more determined upon passing through the wood: the old man follows him, and they are bewildered, at night, amidst its mazy paths. At length they discover a central spot;

' And while they gaz'd around in mute despair,
' Mid the wild woods a distant castle gleams
As woven from the evening's rosy beams.
It lifts itself, and glitters in the air.
In Huon's eye delight and terror stole,
In doubt, if truth or fancy charm his soul.
Breathless he floats, as drawn by magic hand,
And sees the castle's golden gates expand,
And forth a silver car drawn on by leopards roll.

' A boy more beauteous than the god of love
In smiling Cytherea's soft embrace,
Sat in the silver car with heavenly grace,
And held the filken reins, and onward drove—
" Fly!" Sherafmin exclaims—" he comes!—we're dead!"
And seiz'd Sir Huon's steed, and swiftly fled.
" You're lost, for ever lost, if you delay!"—
" How fair he is!" cries Huon—" Fair! away!"
" A thousand times more fair, a thousand times more dread!

" Oh, fly, Sir! or your life's not worth a song!"—
Sir Huon strives, indeed, but strives in vain;
The old man speeds in fullest flight amain,
And after him drags Huon's horse along:
O'er stock and stone, thro' bush and brake they race,
Nor hedge nor ditch impedes their desperate pace:
Nor ceas'd the wight to scamper, fear-pursu'd,
Till clear from out the compass of the wood,
They find themselves at last amid an open space. Vol. i.

P. 52.

A tempest overtakes them in their flight; but the voice of Oberon is heard through the storm, inviting Huon to return and confide in him. Sherafmin still drags him on till they reach a convent, to which some monks and nuns, disturbed in their procession, are hastening in confusion. Oberon appears among them, and sounds his horn: at the sound, the monks, the nuns, and Sherafmin, begin dancing, and cannot cease till Huon, who alone is free from the enchantment, entreats the

dwarf to let them rest. Oberon complies; and then gives the knight a bowl, which will supply him with wine whenever he lifts it to his mouth, and also the ivory horn, of which he has already witnessed the power, and which, by a louder blast, will summon Oberon at any time to his assistance.

An episode, in which Sir Huon delivers a damsel from a giant, occupies the greater part of the third canto. In the course of his peregrinations, he rescues a Saracen from a lion, and gives him the goblet to refresh him: but the magic bowl refuses its wine to the unbeliever, and burns his hand. He

‘Raves, and roars, and stamps, till wearied at the scene
The knight with sacred sword, and threat’ning mien,
On sudden to convert the base blasphemer goes.’

The infidel, however, slips away, leaps upon Huon’s steed, and escapes.

Having reached Babylon, the knight is entertained by an old woman, mother to the nurse of the princess. She informs him that the princess is to be married to Babekan, prince of the Druses, on the morrow; but that she is disinclined to her destined husband, in consequence of a dream, in which a dwarf, with a lily wand, had presented to her a knight with blue eyes and golden hair.

The nuptial morning arrives, and Rezia again has seen the blue-eyed stranger in a dream. Sir Huon finds the dress and equipage of an emir ready for him: thus appareled, he enters the banquet-hall. What follows should be told in the words of the translation.

‘Now to the table he advances nigh,
And with uplifted brow in wild amaze
Th’ admiring guests upon the stranger gaze:
Fair Rezia, tranc’d with fascinated eye,
Still views her dream and ever downward bends:
The sultan, busy with the bowl, suspends
All other thoughts; prince Babekan alone,
Warn’d by no vision, tow’rds the guest unknown,
All fearless of his fate his length of neck extends.

‘Soon as Sir Huon’s scornful eyes retrace
The man of yesterday, that he, the same
Who lately dar’d the Christian God defame,
Sits at the left, high plum’d in bridal grace,
And bows the neck as conscious of his guilt:
Swift as the light he grasps the fabre’s hilt;
Off at the instant flies the heathen’s head!
And o’er the caliph and the banquet fled,
Up spirts his boiling blood, by dreadful vengeance spilt!’

‘ As the dread visage of Medusa fell
Swift flashing on the sight, with instant view
Deprives of life the wild-revolted crew ;
While reeks the tow’r with blood, while tumults swell,
And murderous frenzy fierce and fiercer grown,
Glares in each eye, and maddens every tone—
At once, when Perseus shakes the viper hair,
Each dagger stiffens as it hangs in air,
And every murderer stands transform’d to living stone!

‘ Thus at the view of this audacious feat,
The jocund blood that warm’d each merry guest
Suspends its frozen course in every breast:
Like ghosts, in heaps, all shriv’ring from their seat
They start, and grasp their swords, and mark their prey ;
But shrunk by fear, their vigour dies away :
Each in its sheath their swords remain at rest :
With pow’rless fury in his look express’d,
Mute sunk the caliph back, and star’d in wild dismay.

‘ The uproar which confounds the nuptial hall
Forces the dreamer from her golden trance :
Round her she gazes with astonish’d glance,
While yells of frantic rage her soul appal :
But as she turns her face tow’rds Huon’s side
How is it with him when he sees his bride!—
“ ’Tis she—’tis she herself!” he wildly calls :
Down drops the bloody steel ; the turban falls !
And Rezia knows her knight as float his ringlets wide.

“ ’Tis he !” she wild exclaims : yet virgin shame
Stops in her rosy mouth th’ imperfect sound :
How throbs her heart ! what thrillings strange confound !
When with impatient speed the stranger came,
And, love-embolden’d, with presumptuous arms
Clasp’d in the sight of all her angel charms !
And, oh ! how fiery red, how deadly pale
She chang’d, as love and maiden fear assail,
The while he kiss her lip that glow’d with sweet alarms !

‘ Twice had his lip already kiss the maid—
“ Where shall the bridal ring, oh ! where be found ?”
Lo ! by good fortune, as he gazes round,
The elfine ring shines suddenly display’d,
Won from the giant of the iron tower :—
Now, all unconscious of its magic power,
This ring, so seeming base, th’ impatient knight
Slips on her finger, pledge of nuptial right—
“ With this, O bride lov’d ! I wed thee from this hour !”

‘ Then, for the third time, at these words, again

The bridegroom kist the soft reluctant fair :
 The sultan storms and stamps in wild despair—
 “Thou suffer’st, then—inexpiable stain !
 “This Christian dog to shame thy nuptial day ?—
 “Seize, seize him, slaves !—ye die, the least delay !
 “Haste ! drop by drop, from every throbbing vein,
 “By lengthen’d agonies his life-blood drain—
 “Thus shall the pangs of hell his monstrous guilt repay !”

Vol. i. p. 154.

They rush upon the knight ; Rezia embraces him as a shield ; he sounds the horn, and giddily they dance to its sounds. When the music has ceased, Huon kneels down before the caliph, and requires, in the name of Charles, a lock of his beard and four of his grinders : he also commands him to renounce his faith. Again the knight is attacked ; Sherasmin sounds a louder blast : it thunders ; the palace rocks ; the crowd fall senseless, and Oberon appears. He now asks Rezia if she will accompany Huon as his destined wife, or remain with her father, who, by his magic power, shall lose all recollection of the past events. She chuses the lot of love, and mounts the fairy car. The car descends near the shore of Askalon, and Oberon quits the lovers, having given to Huon a casket with the lock of the caliph’s beard and his teeth. At the same time, he orders him to live with Rezia as with a sister, till the pope has sanctioned their union, on pain of forfeiting his friendship. The lovers embark with Sherasmin and Fatma, who anxiously watch their conduct. Sherasmin now recounts the separation of Oberon from his queen Titania. This tale, as borrowed from the January and May of Pope, or rather Chaucer, is omitted in the translation. Oberon vows that he will never be reconciled to Titania till a youthful pair absolve him from his vow, by a constancy which shall prefer death to conjugal infidelity. For a while Huon behaves with propriety, and converts Rezia, now called Amanda ; but his religious feelings soon give place to more powerful ones.

The travellers reach Lepanto : two vessels are in the port, one bound to Marseilles, the other to Naples. Huon, eager to be relieved from the watchful Sherasmin, sends him in one of the ships to bear the tidings of his success to France, while he himself pursues his way to Rome in the other. He has now no friend whose continual presence can restrain him ; and he and Amanda soon forfeit all claim to the protection of Oberon. A storm arising, the captain orders his crew to draw lots, with a view of discovering for whose guilt the vessel is endangered. The lot falls upon the guilty Huon ; and, like Jonah, he must deliver the ship from the burthen of iniquity. While he is standing on the edge of the vessel, Amanda throws

her arms around him, and they precipitate themselves together into the sea. The tempest then ceases, and the ship proceeds in safety. The lovers also escape; for the ring with which Huon had betrothed himself to the princess was the seal of Solomon: they are preserved by its unknown virtue, and cast on an island. This spot, however, is a barren mass of volcanic matter; and with difficulty can Huon procure even berries for food. Day after day he mounts the heights; but he in vain gazes over the ocean for some friendly sail, and over the island for some human habitation. At length he discovers the dwelling of a hermit; and with him Huon and Amanda enjoy repose and happiness. Some anxious thoughts, indeed, trouble them for their unborn child; but an unexpected friend was near them; for in the island was the favourite grotto of Titania. Amanda enters it alone.

‘ At once, a secret shudder gently steals
Along her frame, upon a yielding seat
She sinks, where moss and blooming roses meet.
Now inly feels, thro’ bone and marrow feels,
Thrill upon thrill swift-piercing anguish dart—
’Tis past—sweet languor steals upon the smart—
It seems, that o’er her eyes pale moon-beams glide,
Gradual, in deep and deeper shadow dy’d,
Till softly hush’d to sleep, oblivion stills her heart.

‘ And from within her a confusion gleams
Of lovely shapes; some o’er her sweep, some roll’d,
Each on the other floating, fold on fold;
Mixture of wond’rous mood—and now it seems
Before her knees three lovely angels stand:
Clear to her gaze their mystic rites expand:
And, lo! a woman veil’d in roseate ray,
Holds to her lips, as dies her breath away,
A wreath of roses fresh that bud beneath her hand,

‘ For the last time her higher beating heart
Thrills with a short and softly-silenc’d pain—
The forms are fled away—she swoons again—
And now, without remembrance of a smart,
Wakes to soft notes, and seems afar to hear
Their low-lull’d echoes dying from the ear.
The sister forms are vanish’d from her view,
Alone before her, rob’d in roseate hue,
The gracious elfine queen soft-smiling deigns appear.

‘ Within her arms repos’d a new-born child:
She gives it to Amanda—then, as blown
At distance, in a wink away is flown:
Sweet odors breathe where late the fairy smil’d—
The dreamer opes her disenchant’d eyes,

And darts her hand, while now the vision flies,
 To catch the hem that gilds her robe of light—
 In vain—the whole is vanish'd from her sight—
 Her hand but grasps the air—Amanda lonely lies!

• One pulse-beat more—and how divinely great
 At once her mingled wonder and delight—
 She feels, she sees, yet trusts nor sense nor sight,
 She feels herself delivered from her weight,
 While in her lap a quivering infant lies,
 More beauteous than e'er blest a mother's eyes:
 Fresh as a morning rose, and fair as love—
 And, oh! what thrills her swelling bosom move,
 Whilst soft she feels her heart against him fondly rise.

• She feels it—'tis her son!—with rapture wild,
 Bath'd in warm tears from sweet sensations prest,
 She clasps him to her cheek, her mouth, her breast,
 And looks with eye unsated on her child.
 He knows her, sure—sure answering rapture his,
 Leave her at least the visionary bliss!
 Lo! his clear eye to her's responsive speaks,
 And lo! his little mouth that wistful seeks
 Warm from her lip to suck the sweet o'erflowing kiss.

• She hears the silent call—how quickly hears
 A mother's deart! and follows it untaught,
 With such delight, such soul-transporting thought,
 That, sure, if angels bending from their spheres
 Could gaze on earthly scenes with envious eyes,
 Envy, at such a sight, had reach'd the skies.
 She lays the lovely suckling on her breast,
 While tenderest sympathy, supremely blest,
 Feels in her heart new springs of purest transport rise.

• Meanwhile with ceaseless search the groves around,
 Huon, two livelong hours had sought his bride!
 But all in vain—his eye no trace descried:
 At last he wanders to this holy ground:
 He ventures near and nearer to the spot,
 Tries, unresisted, the forbidden grot—
 Oh! heart-felt rapture! how supremely blest!
 Amanda with an infant at her breast,
 Sunk in a flood of bliss, all else on earth forgot.

• Ye, whom kind nature gifted at your birth
 With that possession which outweighs all joys,
 That endless treasure which no time destroys,
 Not to be bought with all the wealth on earth;
 Which in this world of sin to God recalls,
 And in another where no sin enthalls,
 Follows our heavenly being unconfin'd,

Gift of a feeling heart, and virtuous mind!

Look, and behold that sight!—the holy curtain falls—

Vol. ii. p. 86.

In the ninth canto the story returns to Fatma (whom the captain of the vessel sells at Tunis to the sultan's gardener), and to Sherasmin, who, after a long and fruitless search for his master, finds Fatma, and remains as a labourer in the royal gardens. Misfortunes now occur in the island. The hermit dies; the fairy beauties of his dwelling disappear; Huonet is lost; pirates seize Amanda as she is searching for her child; and Huon, when he rushes to her assistance, is overpowered: the assailants bind him to a tree, and leave him to perish while they bear away his wife, whom they destine for Almanzor, king of Tunis. Oberon, relenting, releases Huon, and places him before the door of his old and faithful servant Sherasmin. The king soon becomes enamoured of Amanda; and Almanzaris, formerly his favourite sultana, is as fond of Huon. Here the genius and the depravity of Wieland are conspicuous in descriptions laboriously licentious. Here too his management of the story is faulty; for it is only the sudden entrance of the sultan that saves the knight's yielding constancy. Like Potiphar's wife, Almanzaris accuses sir Huon; and Amanda and her husband are bound to the same stake, to expiate their loves in fire. At the fatal moment, the sultan endeavours to save Amanda, and Almanzaris to rescue Huon. Old Sherasmin, in armour, cuts his way through the throng to release them or perish in the attempt; and Huon finds round his neck the ivory horn. Oberon, now reconciled to Titania, appears: he conveys the lovers to France; and sir Huon is restored to his estates and honours, and to the favour of Charlemagne.

Few poems have been conducted with equal judgment; yet the episode of the giant Angulasser might have been spared; and it would perhaps have been better not to have related the fortunes of Fatma and Sherasmin before Huon was conveyed to Tunis, that so the story might have flowed on in one unbroken tide of time.

The name *Sherasmin* is awkwardly formed from the *Giresme* of the romance which Wieland has followed: surely, if Jerome displeased him, he ought to have substituted a French name. There is nothing original in the poem; for every one of its parts may be found elsewhere; but they are combined with admirable skill.

The translator has not been fortunate in the choice of his stanza: the last line of it is too far from its correspondent rhyme, and disappoints the ear; it wants the fullness that should close so long a stanza. Upon the whole, however, the version will not diminish Mr. Sotheby's reputation. He has not indeed preserved the full spirit of Wieland; but who is ca-

pable of preserving it? or who, that possesses the power, would so employ it? The merit of the Oberon has been exaggerated: it contains little that can elevate the mind, or amend the heart; but it will be popular because it is lively and licentious.

A Translation of the New Testament, from the original Greek, humbly attempted by Nathaniel Scarlett, assisted by Men of Piety and Literature: with Notes. 8vo. 6s. Boards. Rivingtons. 1798.

THE necessity either of a new translation of the scriptures, or of a correction of the numerous errors which prevail in the present authorised version, has been so frequently urged by men of the greatest eminence in the church, that we are not surprised at the various attempts of individuals to introduce to the English reader those corrections of the text, which able scholars have shown to be indispensable to a right understanding of the words of our Saviour and his apostles. There seems to be no longer any reason to expect that such a task will be performed by persons of authority in the church; and while we sincerely lament that so great a work is not undertaken by the established church, and that the riches of the dissenters, which might, as in the times of the reformation, be usefully employed in this service, are not likely to be devoted to such an object, we view with pleasure the efforts of individuals, and are convinced that their exertions will tend to the promotion of the truth.

The plan and the execution of the work before us deserve considerable praise. The common translation is made the basis, and the greater part of the alterations that have been made in it may be said to improve it. To some it is natural that we should make objections; for what two persons will agree in every respect in translating a work written in a dead language? But if in general the sense is improved by the alterations, and the work itself is rendered more intelligible to common readers, the end of the translator is in a great measure obtained, and we may derive satisfaction from the success of his undertaking.

The great change is in single words; and to this there is sometimes an objection, more perhaps from our being accustomed to a different sound than from any impropriety in the alteration. Thus, the words *baptise*, *baptiser*, and *baptism*, are changed for *immerse*, *immerse*, and *immersion*. The word *baptise*, being of Greek origin, can give no sense to the English reader but by interpretation; and, as great disputes have arisen on the mode of baptism, it is probable, that, while this

Greek derivative remains in our version, many of the passages will be misunderstood. Immersion is used only in one sense, that of dipping, which is also the genuine meaning of baptism; for no one acquainted with the Greek will assert that *βαπτίζω*, *βαπτω*, or *βαπτισμα*, can allude to any thing but the dipping of a body or part of a body in water. Hence *immersion*, &c. will give the true sense of the passages in which *baptism*, &c. are used; but still the words *dip*, *dipper*, and *dipping*, convey the sense more clearly to an English ear, and equally correspond with the original. As the translator thought it necessary to change *baptise* into *immerse*, he should have strictly adhered to the idea which the word used by him conveys; instead of which, he says, Christ will 'immerse you with the holy spirit.' In this passage two mistakes seem to us to have been made: first, since he speaks of immersion, it should be immersion *in* the thing, whatever it might be: secondly, the original does not mean *the* holy spirit, but *a* holy spirit; and the prophecy was accomplished when the apostles, on the day of pentecost, were immersed in spirit and fire.

In the vulgar translation of the Testament little attention seems to have been paid to the Greek article; and this defect is not always remedied in the present work. Thus, '*the* son of God' is used where the original means only *a* son of God. The former title is synonymous with Messiah or Christ; the latter is applicable to other persons inspired with divine power. *Leathern bottles* and *skins* are properly used instead of *bottles* in the common version, by which the parable is rendered unintelligible to many readers. *Denier* is a better word than *penny*, *tax-gatherers* than *publicans*, *dæmons* than *devils*; but we doubt whether the word *æonian* will be favourably accepted for *everlasting*; and as the substantive *αιων* is properly translated *age*, and in a note the translator tells us of his difficulty from the word *age lasting* not being in common use, we were rather surprised at his not thinking that *æonian* would shock the ears more than *age-lasting*, and could not convey so good an idea to the reader.

We cannot see the advantage of saying, in the first chapter of St. John's gospel, that 'the word *existed* in the beginning;' or that the word became 'incarnate,' or 'before Abraham was born, I am.' We were particularly surprised at the last translation; because, in this and several similar passages, the words *I am* are put in capital letters; but, in every other place, the word *he* follows *I am*. It would be difficult to assign a reason for this change in the reading. The address of Agrippa to Paul is changed without cause, from 'Paul, thou art *mad*,' to 'Paul, thou art *insane*,' especially as the answer of Paul is retained. The word *blessed* is, in some instances, very pro-

perly changed to *happy*, *grace* to *favour*, *charity* to *love*; but *bishop* and *church* are retained. On the whole, however, the alterations tend to give the English reader a much better idea of the original than he can have from the common version.

A very judicious alteration is made in the mode of publishing the work. The testament is not disfigured by the use of verses, which continually mar the sense and destroy the emphasis. The numbers, however, are properly retained in the margin. Another change is made, which at first appeared to us to be unnecessary; but, from greater attention, we are persuaded of its utility to the generality of readers. The subject is put at the head of each paragraph, and the different speakers in the dialogue are mentioned at the head of their respective speeches: Disciples—Jesus—Chief Priests—Pharisees—Scribes, &c. But it would have been better, we think, if these words, instead of obtruding themselves on the eye in the text, had been inserted in the margin. One advantage, however, to the reader who consults the Testament for proofs of any doctrine advanced, is this, that he will at first sight distinguish between the speakers, and not give to Jews and Pharisees (as has sometimes been the case) that credit which is due only to our Saviour, or one really inspired. For the higher class of readers such information is unnecessary; but the gospel was originally proclaimed to the poor, and their improvement should be the grand object with every sincere Christian.

Upon the whole, we highly approve the present undertaking; and if the persons already engaged in it should continue their exertions, we cannot doubt that a constant attention to the Greek and English idioms will convince them of the necessity of farther alterations, and qualify them to add a variety of improvements to assist the English reader in acquiring a knowledge of the scriptures.

Zoonomia; or, the Laws of Organic Life. By Erasmus Darwin, M.D. (Continued from Vol. XXIII. p. 76.)

AFTER an interval longer than we intended to have made it, we now take up the second volume of Dr. Darwin's work. Indeed, to judge with precipitation of what may have been the work of a long course of years, would be disrespectful to the author, and injurious to our own credit. We therefore trust that our readers will consider our delay in examining a system, in a great measure new, and in every view important, not only as a compliment to the writer, but as an advantage to themselves. When we looked into the second volume, we found great room for reflection. Many opinions, which we had long cherished as sacred truths, seemed to be doubted, and

some to be denied: but, because we had cherished them, it was not necessary that they should be true; and we were consequently obliged again to examine them, and to investigate their connection with other parts of our own system, and with various undisputed facts. Blindly to oppose what is new, because it is so, would deserve very severe reprehension; and in our long warfare in these innovating times (we allude only to science), we have learned too much of the uncertainty of systems, to be unreasonably zealous in the support of any.

Dr. Darwin's first great principle, that diseases consist in the disordered motions of the fibres of the body, we are willing to admit; and if diseases are to be classed from their proximate causes, we admit also the division of them into those of irritation, sensation, volition, and association, rather indeed as a possible, than as a convenient and applicable, distribution. That diseases should be classed from their proximate causes, however, the best nosologists deny, for these reasons, that the causes of some disorders are not known, and that opinions respecting many others differ so much, that no regular system can thus be formed. Symptoms of diseases, on the contrary, are the external obvious characters pointing out a change in the state of the system, referible indeed to some cause, though the classification will remain, whatever be that cause. If any difference of opinion should arise, whether a disease should be assigned to one class rather than another, we plunge, in the first case, into all the doubtful speculations of every innovating pathologist; but, in the second, the question is only about a fact, which observation can decide. It is therefore most convenient and prudent to adhere to the established system. Even from the arguments adduced in support of our author's system, we collect a strong motive for opposing it.

'In some other genera of nosologists the species have no analogy to each other, either in respect to their proximate cause, or to their proximate effect, though they may be somewhat similar in less essential properties; thus the thin and saline discharge from the nostrils on going into the cold air of a frosty morning, which is owing to the deficient action of the absorbent vessels of the nostrils, is one species; and the viscid mucus discharged from the secreting vessels of the same membrane, when inflamed, is another species of the same genus, catarrhus. Which bear no analogy either in respect to their immediate cause or to their immediate effect.'

P. vii.

The want of analogy, here pointed out, is in the writer's system, not in the species alluded to. The discharge, in each instance, is similar, and proceeds, as many authors suppose, from a similar cause.

Another opinion of Dr. Darwin is better founded, viz. that what have been called genera of diseases are really species, and the species of authors, varieties. He has instanced it in the small-pox; but he ought to have added, that the argument could not be supported out of the febrile exanthemata.

‘The uses of the method here offered to the public of classing diseases according to their proximate causes are, first, more distinctly to understand their nature by comparing their essential properties. Secondly, to facilitate the knowledge of the methods of cure; since in natural classification of diseases the species of each genus, and indeed the genera of each order, a few perhaps excepted; require the same general medical treatment. And lastly, to discover the nature and the name of any disease previously unknown to the physician; which I am persuaded will be more readily and more certainly done by this natural system, than by the artificial classifications already published.’ p. vii.

This method can be no longer useful, than while the world shall continue in one opinion, respecting not only these proximate causes, but the properties and uses of remedies. On the other hand, if, in a proper nosological classification from symptoms, the natural orders be preserved, the same advantages will be perpetuated in every system: we say a ‘proper classification,’ not as referring to any new system, but to that of Dr. Cullen. His orders are almost all natural; and, whatever may be the changes of systematics, the nature and treatment of fevers, inflammations, exanthemata, hæmorrhages, mucous evacuations, palsies, vesaniæ, &c. will be respectively connected. On the contrary, in the system now recommended, there is no place even for fever, unless it be considered as consisting in a quick pulse; for every symptom, from the variety of its supposed proximate cause, is a distinct disease; a method very little adapted to the use of the practical physician, and tending to confusion rather than to elucidation.

Diseases of the first class, or those of irritation, arise from increased or from decreased irritation, and from retrograde irritative motions. Those which proceed from an increase of irritation contain five genera; 1. with increased action of the sanguiferous system; 2. of the fecerning system; 3. of the absorbing system; 4. of other cavities and membranes; 5. of the organs of sense. No good end can be attained by this classification; for not only the genera are dissimilar in their nature and symptoms, but even the species of each genus will be found equally so. The botanist perceives plants so decidedly similar, that he groups them together in a genus, giving it the name of the most common species, or occasionally an arbitrary one. He thus saves his

labour by predicating of the whole groupe the general properties or characters of each. But how can Dr. Darwin include, under one head, the species of any of *his* genera? The species of his first genus are febris irritativa, ebrietas, hæmorrhagia arteriosa, hæmorrhagia narium, hæmoptoe arteriosa. The two first agree only in heat and quickness of pulse: they differ in their nature, in their other symptoms, and their consequences. The arterial hæmorrhage includes the two last; and there are various hæmorrhages, the particular sources of which cannot be ascertained. In the second genus appear sudor calidus and febrilis, hæmorrhoids alba and crines novi, &c. Are these diseases, or can they properly be ranked together? In the third genus, we have dry tongue, skin, and nostrils, joined with the different calculi. These are most remotely connected with their genus, and may, on the same general hypothesis, be brought under any other. In other genera we might observe not only symptoms but causes introduced as species, viz. consternatio under the 5th; lice, crab-lice, and guinea-worm, under the 4th, &c. But we need not multiply remarks. We have rarely seen pretensions to method so ill supported; we have seldom seen the ends, which it is calculated to serve, so counteracted by attachment to system.

We have rested longer on this part of the subject, because the author seems to survey it in his preface with peculiar complacency: one other subject will also detain us, because it pervades the whole work—we mean the cause of the heat following cold applications or the cold fit of fever.

‘ The irritability of the whole, or of part, of our system is perpetually changing; these vicissitudes of irritability and of inirritability are believed to depend on the accumulation or exhaustion of the sensorial power, as their proximate cause; and on the difference of the present stimulus, and of that which we had previously been accustomed to, as their remote cause. Thus a smaller degree of heat produces pain and inflammation in our hands, after they have been for a time immersed in snow; which is owing to the accumulation of sensorial power in the moving fibres of the cutaneous vessels during their previous quiescence, when they were benumbed with cold. And we feel ourselves cold in the usual temperature of the atmosphere on coming out of a warm room; which is owing to the exhaustion of sensorial power in the moving fibres of the vessels of the skin by their previous increased activity, into which they were excited by unusual heat.

‘ Hence the cold fits of fever are the occasion of the succeeding hot ones; and the hot fits contribute to occasion in their turn the succeeding cold ones. And though the increase of stimulus, as of heat, exercise, or distention, will produce an increased action of

the stimulated fibres; in the same manner as it is produced by the increased irritability which was occasioned by a previous defect of stimulus; yet as the excesses of irritation from the stimulus of external things are more easily avoided than the deficiencies of it; the diseases of this country, except those which are the consequences of drunkenness, or of immoderate exercise, more frequently begin with torpor than with orgasm; that is, with inactivity of some parts, or of the whole of the system, and consequent coldness, than with increased activity, and consequent heat.' P. 13.

Many of the questions at issue, not merely between us, but between the world in general and the author are connected with this. Is the heat that follows cold applications, the result of accumulated irritability, or of the action of that principle in our constitution, which we distinguish by the terms *vis vitæ*? The decision will go some way in determining a point of greater importance; viz. is the animal body a machine, acting necessarily from a peculiar structure and organisation, or acting rationally and instinctively to a given end? The leading principle, that irritability may be accumulated from inaction, we have acknowledged. We see it in the animal and vegetable kingdoms, in the human body after sleep, and in diseases of torpor and languid circulation, which, when overcome, soon change into those of an opposite tendency, and destroy even by exhausting excitability. We put the question strongly, and admit largely; but we assert that this general principle will not apply to other changes, whether as diseases, or within the limits of health. We know that there is a principle in the human body which corrects deviations, and that it acts with a view to an end; for it repairs defects, agglutinates bones, even unites nerves, so as to preserve their functions, and does this not blindly and mechanically; for it accumulates the added part beyond the usual portion, to supply, by its additional resistance, the debility which would otherwise result from the altered direction, or less compactness. The same principle probably operates in restoring heat to a part previously cooled; and we think this principle acts rather than that formerly stated. In every instance of accumulated irritability, some time is required, and the rapidity of the action is proportioned to the time. If, on the other hand, we plunge the body into cold water, the quantity of irritability, for a moment suppressed, is not equal to the increased action excited; and if the latter is augmented by medicine or exercise, or the cold is very violent and of short continuance, the re-action is morbidly strong. The whole of the irritability, lost in the common way in the interval, would be trifling, so that there must be something to produce the overflow, besides checking

the current. Besides, we have no fair instance of partial accumulated irritability: the irritability of the whole is accumulated in every case, or at least it appears in the whole system after a partial suppression. The phenomena of syncope destroy also the application of this doctrine in every instance, even with respect to general irritability. A person lies in a fainting fit; but, though the irritability must be considerably accumulated, no increased action comes on when he recovers. It will perhaps be said in reply, that this circumstance is occasioned by a morbid state of the brain; but does not this show that the brain is concerned in every case of increased irritability from accumulation?

‘ If the hot fit be the consequence of the cold one, it may be asked if they are proportionate to each other: it is probable that they are, where no part is destroyed by the cold fit, as in mortification or death. But we have no measure to distinguish this, except the time of their duration; whereas the extent of the torpor over a greater or less part of the system, which occasions the cold fit; or of the exertion which occasions the hot one; as well as the degree of such torpor or exertion, are perhaps more material than the time of their duration. Besides this some muscles are less liable to accumulate sensorial power during their torpor, than others, as the locomotive muscles compared with the capillary arteries; on all which accounts a long cold fit may often be followed by a short hot one.’ P. 14.

In this argument we find a want of discrimination, which may be accidental, but which, if observed, would have been fatal to the whole system—we mean the distinction between coldness and rigor. Dr. Darwin thinks, that, if properly observed, the cold would be found proportional to the heat, either in intensity or duration. If coldness, simply, is meant, this position is not well-founded. The slow fevers and the more malignant typhi, which are attended with little heat, are preceded by long-continued cold; the inflammatory fevers scarcely by any. The rigor, in the former, is slight; in the latter, very violent. If the rigor be considered as a part of the cold fit, the position is equally unfounded; for, in intermittents, it is long; in the common epidemics of autumn, it is short. In fevers, therefore, the hot fit cannot be the effect of the cold, from accumulated irritability, unless the effect is greatly disproportioned to the cause. Besides, in this view, all the symptoms are not considered. Dr. Fordyce has very properly observed, that, in every attack of fever, there is some alienation of mind. As a symptom so important constantly precedes, we cannot suppose that it is destitute of influence; nor has it ever been suspected that the mental functions are the con-

sequences of irritability. Dr. Darwin afterwards notices the vivacity and spirits on the commencement of the hot fit; but we suspect that he mistakes the source. In the change from the cold to the hot fit, there are some moments of equilibrium. The patient feels himself relieved and restored, and his spirits are of course lively; but, when the hot fit is formed, a heaviness and uneasiness accompany it, which are very different from the usual effects of wine.

This discussion has anticipated every remark that we had to offer on the first genus. After each species, the methodus medendi is shortly added. As the remedies are stated generally, they afford no subject of particular observation.

The species of the second genus are—

1. <i>Calor febrilis.</i>	Febrile heat.
2. <i>Rubor febrilis.</i>	Febrile redness.
3. <i>Sudor calidus.</i>	Warm sweat.
<i>Sudor febrilis.</i>	Sweat in fevers.
— <i>a labore.</i>	— from exercise.
— <i>ab igne.</i>	— from fire.
— <i>a medicamentis.</i>	— from medicines.
4. <i>Urina uberius colorata.</i>	Copious coloured urine.
5. <i>Diarrhœa calida.</i>	Warm diarrhœa.
— <i>febrilis.</i>	— from fever.
— <i>crapulosa.</i>	— from indigestion.
— <i>infantum.</i>	— of infants.
6. <i>Salivatio calida.</i>	— salivation.
7. <i>Catarrhus calidus.</i>	— catarrh.
8. <i>Expectoratio calida.</i>	— expectoration.
9. <i>Exsudatio pone aures.</i>	Discharge behind the ears.
10. <i>Gonorrhœa calida.</i>	Warm gonorrhœa.
11. <i>Fluor albus calidus.</i>	— fluor albus.
12. <i>Hæmorrhœis alba.</i>	White piles.
13. <i>Serum è vesicatorio.</i>	Discharge from a blister.
14. <i>Perspiratio fœtida.</i>	Fetid perspiration.
15. <i>Crines novi.</i>	New hairs. P. 3.

On these subjects much novelty cannot be expected; but there are several ingenious and useful remarks, intermixed with some which are seemingly fanciful. It is not a new observation, that the curdling of milk in the stomachs of children is not hurtful: on the contrary, it seems to be the necessary preparative to digestion; but it is certainly not curdled by the acid juices. Children, who discharge milk uncurdled, are generally indisposed; and the stomachs of young animals, though washed even with an alkaline water, continue to act as rennets. It is a judicious remark, that children, brought up without the breast, should be fed in an upright posture; as,

in a recumbent one, every thing must be swallowed, though the appetite should be satisfied. A small blister, on the pit of the stomach of a child, is supposed to promote digestion.

We must enter a caveat against one pernicious opinion. We allude to what is said of the perspiratio foetida, where the author takes occasion to observe, that the utility of perspiration is to lubricate the skin, and that the suppression of perspiration is by no means dangerous, as whole nations have lubricated, and many tribes still lubricate, their bodies with grease. The admission of this principle may be dangerous, as it may lead persons to suppose, that, if the perspirable matter may be innocently repelled, its excess, if not foetid, may be checked with equal impunity. Numerous facts, which show this to be a dangerous error, have occurred to us and other practitioners. We know that the perspirable matter is thrown out with some impetus, and we do not know that the grease of the Hottentots will repress it; and, at all events, a custom begun in childhood may be innocent, when one suddenly taken up may prove highly injurious. An European of the south cannot, like a hardy Russian, leap from his stove into the snow with impunity.

The third genus contains the following species :

1. <i>Lingua arida.</i>	Dry tongue.
2. <i>Fauces arida.</i>	Dry throat.
3. <i>Nares arida.</i>	Dry nostrils.
4. <i>Expectoratio solida.</i>	Solid expectoration.
5. <i>Constipatio alvi.</i>	Costiveness.
6. <i>Cutis arida.</i>	Dry skin.
7. <i>Urina parciior colorata.</i>	Diminished coloured urine.
8. <i>Calculus felleus et icterus.</i>	Gall-stone and jaundice.
9. ——— <i>renis.</i>	Stone of the kidney.
10. ——— <i>vesicae.</i>	Stone of the bladder.
11. ——— <i>arthriticus.</i>	Gout-stone.
12. <i>Rheumatismus chronicus.</i>	Chronic rheumatism.
13. <i>Cicatrix vulnerum.</i>	Healing of ulcers.
14. <i>Corneae obfuscatio.</i>	Scar on the cornea. P. 4.

Here we may observe, that, if the student of Dr. Darwin finds the constipatio alvi, cutis arida, urina parciior colorata, in a man of seventy, he will, by every possible method, attempt to *diminish* the action of the absorbing system; but, unless he *increases* the action of the secretory organs, and violently stimulates the moving fibres of the intestines, the skin, and the kidneys, his patient must inevitably die. It is useless to say, that these are diseases of increased irritation, and that the irritation must therefore be diminished. The whole arises from the opposite state of torpor. No display of ingenuity

can atone for mischief which may be thus widely disseminated; and, when life is at stake, an author should not attempt to show how ingenious, but how useful, he may be.

The species of the fourth genus are—

1. <i>Nictitatio irritativa.</i>	Irritative nictitation.
2. <i>Deglutitio irritativa.</i>	Irritative deglutition.
3. <i>Respiratio et tussis.</i>	Respiration and cough.
4. <i>Exclusio bilis.</i>	Exclusion of the bile.
5. <i>Dentitio.</i>	Toothing.
6. <i>Priapismus.</i>	Priapism.
7. <i>Distensio mammularum.</i>	Distention of the nipples.
8. <i>Descensus uteri.</i>	Descent of the uterus.
9. <i>Prolapsus ani.</i>	Descent of the rectum.
10. <i>Lumbricus.</i>	Round worm.
11. <i>Tænia.</i>	Tape-worm.
12. <i>Ascarides.</i>	Thread-worms.
13. <i>Dracunculus.</i>	Guinea-worm.
14. <i>Morpiones.</i>	Crab-lice.
15. <i>Pediculi.</i>	Lice. P. 5.

Under this genus, the most important observations relate to worms. All the intestinal worms, Dr. Darwin thinks, are introduced ab extra; and he attributes their increase to a too dilute state of the bile. Every fact seems to show that the lumbricus is congenial, if not necessary to the growing state, and that it is incidentally only the cause of disease. The tænia is said to be cured by an amalgam of tin and quicksilver, in the proportions used for silvering mirrors. An ounce is taken every two hours, till a pound is consumed; and the whole is worked off by a very brisk purgative of salts. This remedy is supposed to act mechanically. The fern-root powder our author considers as useless. It has been remarked, however, by an ingenious author, that a person who took it brought off large portions of a tænia dead, though these worms were before voided alive. As one kind of ascarides cannot live in a low temperature, Dr. Darwin suggests the utility of iced water clysters, as well as clysters of Harrowgate water. Stronger solutions of hepar sulphuris may be employed; and we have found, we think, great benefit from injections of a solution of asa foetida.

The species of the fifth genus are—

1. <i>Visus acrior.</i>	Acuter sight.
2. <i>Auditus acrior.</i>	— hearing.
3. <i>Olfactus acrior.</i>	— smell.
4. <i>Gustus acrior.</i>	Acuter taste.
5. <i>Tactus acrior.</i>	— touch.

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| 6. <i>Sensus caloris acrior.</i> | — sense of heat. |
| 7. — <i>extensionis acrior.</i> | — sense of extension. |
| 8. <i>Titillatio.</i> | Tickling. |
| 9. <i>Pruritus.</i> | Itching. |
| 10. <i>Dolor urens.</i> | Smarting. |
| 11. <i>Consternatio.</i> | Surprise. p. 6. |

Of these species the only one which we shall notice, is the *sensus extensionis acrior*. This is seated in the muscles; and the states of it are particularly described, under the terms *titillatio*, *pruritus*, and *dolor urens*. These, in Dr. Darwin's opinion, differ chiefly in degree. The seats of the feelings, however, are not the same: the first is certainly confined to the superficial nerves, the second to the superficial vessels, and the third is seated in the skin and subjacent parts.

(To be continued.)

The Young Philosopher: a Novel. By Charlotte Smith.
4 Vols. 12mo. 16s. Boards. Cadell and Davies. 1798.

FEW writers have laboured more indefatigably, or with greater success, than Mrs. Smith, in this popular species of composition. The readers of novels consider her almost as an old friend; and the recollection of *Ethelinde*, *Desmond*, the *Old Manor-House*, and *Celestina*, may predispose them to be pleased with a new production from the hand that has so often delighted them. If there be a kind of family likeness in her heroines, we do not wish to see the character altered, as we can hardly expect it to be improved. Her stories do not agitate like the mysterious horrors of Mrs. Radcliffe; they do not divert like the lively caricatures of Mrs. D'Arblay; but, more true to nature than either, they awaken that gentle and increasing interest which excites our feelings to the point of pleasure, not beyond it.

The present tale appears under a promising title; but, says Mrs. Smith,

‘ I suspect that in many instances my hero forgets his pretensions, and has no claim to the character of a philosopher; that however will prove only that the title of my book is a misnomer; the book itself will be no worse.’ Vol. i. p. iv.

The character of George Delmont is thus given by his maiden aunt, an old methodistical malicious woman, by whose fondness for detraction many of the distresses in the story are occasioned.

“ When he was a child he seemed to have a very great capacity

—There was nothing, sir," said she, "that struck the child, that he did not immediately ask questions about it—questions indeed very extraordinary for his age; and he would never be content without some answer that appeared to him reasonable.—I own I thought from this desire of enquiry that he would be a very learned and great man."

'The doctor was not quite sure that an acute enquirer was the likeliest to make a very great man, in Mrs. Crewkherne's acceptance of the word.—It was not an objection, however, that he was disposed to make—and he continued to listen with great attention.—

"And for my own part," she went on to say; "for my own part, I had the highest hopes of him, till his mother when he was about five years old, and ought to have gone to a grammar school, took it into her head to keep him at home and instruct him herself—Then I foresaw that he would be ruined—for instead of the usual way of bringing up children, she had the most unaccountable notions of her own!—and it was so uneasy to her to have her eldest son, now captain Delmont, sent to a school to prepare him for Eton, that the late lord Castledanes and her husband colonel Delmont, who neither of them ever contradicted her, suffered her to keep this boy till he was eleven years old with her—and so, I know not by what sort of reading indeed, for I never was consulted, she made him a philosopher, it seems, in baby clothes! and my little master had a set of opinions of his own, which he never was flogged out of, as he ought to have been, at Eton—So instead of now proceeding to make his fortune by following a profession, you see the consequence!—Here he is, at twenty-one, calling himself a farmer, and determined to be nothing more. This little bit of an estate—a paltry scrap of earth of not an hundred acres, is to confine his ambition, because, forsooth, he is a philosopher!—Grant me patience!—to think, Dr. Winslow, that a young man who might be any thing should so throw himself away!—A farmer indeed! which any of our clowns can be!—He!—a young man of his family, of his connections, who might be any thing—but indeed my good sir, if it were not that I well know every one predestined to their lot, and that all is ordered for the best, I should have many an hour of concern for this family.' Vol. i. p. 32.

But the conduct of the mother, and the early sentiments which she instilled into George Delmont, deserve to be more fairly represented than by Mrs. Crewkherne.

'Mrs. Delmont ventured to strip from the gaudy pictures that are daubed with vermilion and leaf gold, to excite emulative ambition in childhood, their paint and their gilding, and she had reason, long before death snatched her from this dearest object of her maternal love, to hope that her youngest son might be one day

something better than either a general or an admiral—the benefactor instead of the successful destroyer of his fellow men.

‘ Delmont had at a very early age acquired a more general and correct knowledge of history than is usually obtained; and his mother had accustomed him, when he read the lives, to give a summary account of his idea of the characters of those who figure in the annals of nations, decorated with crowns and sceptres, or who have otherwise been the curses or the blessings of the people over whom they usurped power, or by whom they were entrusted with it.

‘ Much (alas how much) of this retrospection was painful to the generous feelings of his heart; and often had he been tempted to ask, wherefore heaven gave a portion of its delegated authority to such hateful or contemptible beings as had insulted its creatures, and deformed its works, under the title of “the lords anointed,” or some other imposing appellation through which the wretched people submitted to be trod to dust?

‘ Mrs. Delmont had sometimes found it necessary to check the indignation of her infant politician; who, after he was nine or ten years old, never voluntarily sat down to read pages that seemed almost exclusively the annals of fraud and murder, of selfish ambition, or wicked policy, involving millions in misery for the gratification of a few.

‘ But there were characters in more remote history, which he contemplated with very different sensations—He read of the elder Brutus avenging the injured honour of a Roman matron on the insolent and cruel family of Tarquin, and cementing the structure of the infant republic, of which he thus laid the foundation, with blood dearer than that which circulated in his own veins. He read of the Gracchi dying in the noblest conflict, contending for the rights of humanity against the selfish usurpations of the rich—He contemplated the younger Brutus deploring the friend, while he devoted to death the tyrant that would have enslaved his country—He saw Cato dying by his own hand, rather than survive its freedom—These and some other such characters seemed to electrify the young student; his eyes flashed fire, his heart beat, and the glorious examples of virtuous patriotism appeared to raise his species in his estimation, which he had sometimes thought so degraded by its endurance of oppression, that he felt ashamed of belonging to it.’

Vol. i. p. 87.

Mrs. Glenmorris, whose husband is resident in America, appears in England with her daughter Medora, to assert by law the claim of that young lady to the moiety of a considerable fortune. Glenmorris himself is represented as a man of those simple republican principles which were once characteristic of the Americans. His previous history, as related by his wife to Delmont, occupies nearly the whole of the second

volume. We cannot but consider this as a great fault in the work. Such an interruption to the course of the story disappoints the reader; and the effect is always unpleasant. The story itself, however, is very interesting; and though the events are romantically strange, they do not exceed probability.

The simple unadulterated virtues of Medora engage the affections of Delmont; and his love is what we rarely observe in novels—a manly and rational attachment. We will not deprive our readers of the pleasure which they will find in following the story, by sketching the subsequent fortunes of the young philosopher.

One part of Delmont's conduct is, we think, not only inconsistent with the title of the book, but with the character of the man. His brother requests him to give security for a sum, nearly equal to the whole of what he possesses; the character of the brother is well delineated in their conversation upon this subject.

“Why what use,” said Adolphus, “hast thou, my honest George, for money? Thou art a philosopher, and bore with admirable composure to see the family title and family estate made over, by the act of a dotard, to a couple of brats that, I’ll answer for it, have no more claim to them by blood than the children of my coachman. You could philosophize then, I remember, and represented, in the mightiness of your wisdom, to my father and to me, that we had no right to complain. Besides, you are a practical farmer, you know, and great in the first best *métier* of man, agriculture. While ‘God speeds the plough,’ you can never want money, and I dare say you have already got a drawer full of canvass bags stuffed with guineas; I am persuaded of this; because, had it not been so, you would have taken to some profession that might have given you an income, or you would have married. Why, I hear you refused a devilish fine woman with fifty thousand pounds? Prythee, if it is not too late, George, make her over to me. I always think, so far, your fine highflying notions of liberty are right enough; that I would have every man live as he will, and with whom he will, whether he mutters over a few musty words, or dares to appropriate some fair one to himself without them, all’s right, and your ideas of freedom don’t go beyond mine; but when a foolish fellow refuses to mumble over these said nonsensical words for fear he should lose his liberty, I laugh at him. What a bourgeois idea! Tell me George, faith now, was it such a notion that made thee coy to the fifty thousand pounder? Was thy morality—Morality, I recollect, is thy cant; was it that which told thee, and if thou marriedst the heiress, thou must give up thy little American, thy fascinating yankey?”

“Well as George Delmont had formerly known his brother’s

manner, he had been so long unused to it, and this attack on such an occasion was so extraordinary, that he knew not immediately how to parry it. At length collecting himself, and remembering that it was the son of a mother he had adored, his brother, who thus insulted him, he answered—That as to money, his not having entered into any profession, for which he thought himself not obliged to account to any one, was the very reason why he was likely to want money. “Farming, major Delmont,” said he, “never attracted me by the lucrative prospects it offered, but because I hoped to keep myself independent by it; and if it was in my nature to retort upon you, I should say, that I have done better to engage the little I had in any honest way of making its interest, than to lose it, as I am afraid you have done, among sharpers.”

“Oh! no,” replied the major with astonishing sang froid, “devil take me if I have lost a guinea among the Greeks, as you suppose; it has been all among ourselves; honest fellows who never do any thing but fight, or play, or love, or drink, and who are as poor as church mice; for example, I have taken up fifteen hundred pounds, for which I expect you to join me in security, to pay Jemmy Winsly, as honest a lad as ever lived. The whole regiment knows that he won it fairly. As for the other two thousand, it is dispersed round the world, and will find its way back to me some day or other; and you know that when I touch the pitiful legacy of that old dupe, our late uncle, which I shall make Gorges pay me before I leave London, this may be paid. But, George, you don’t answer, methinks, about these *bonnes fortunes* of yours? If you have really resigned the banker’s golden daughter, is your philosophyship disinterested enough to give a letter of recommendation to your elder brother? Eh, George?—On that condition I will not insist on going to Upwood, and being introduced to thy little humming bird from Massachusetts. Nay, never look so gloomy and grave, Georgy, but answer.”

“I have determined to keep my temper, major Delmont,” answered the younger brother.

“There you are right,” interrupted the elder.

“And to do you all the service in my power,” added he.

“Right again,” exclaimed the major.

“And you shall not find that to this paltry raillery you sacrifice the brotherly offices, which if, as a brother, I owe you, I would more readily pay you as a friend.”

“It is all the same why you do them, if you do but do them speedily,” said the major, coldly; “so let me know at what hour this evening we shall meet; for I have promised to bring my surety in the course of the day, and am to have the fifteen hundred tomorrow.—So you wont make over your heiress to me?—Why, you blockhead, if I can get her you will be made whole again, and I’ll do something handsome to help the next festivity of thy harvest supper, or for the gossips at the christening of my little An-

glo-American nephew or niece.—Come, come, don't monopolize—You have made your election for the new world—put me, my dear boy, in a way to enjoy the old one.” Vol. iii. p. 9.

That George Delmont, who had sufficient philosophy to follow his own feelings and opinions in defiance of those of the world, should almost beggar himself to supply the wants of his brother, an unprincipled man of fashion, is surely very inconsistent. The real distresses of a friend or relative might have been made to furnish motives strong enough for such conduct, and Delmont might have been so compelled to impoverish himself by good and just feelings; but it is a childish and criminal weakness in him to risque his little fortune and happiness merely to afford a temporary resource to a profligate. The Cecilia and Camilla of Mrs. d'Arblay distress themselves by a similar conduct; but the conduct which accords with the timidity of their sex, is ridiculous in a man accustomed to think justly, and to act with manly decision.

We observe another fault in the story, and it is a fault prominent in some of the other novels of this lady. Being herself a sufferer by law, perhaps by professional chicanery and injustice, she has again introduced distresses from the prolific source of law; and her lawyers are again described as equally contemptible and wicked. We are sorry that Mrs. Smith should degrade her productions by personal satire; for such, the preface informs us, this is. ‘I have made these drawings’ (she says) ‘a little like people of that sort whom I have seen, certain that nothing I could *imagine* would be so correct, when legal collusion and professional oppression were to be represented.’ These drawings we must consider as caricatures; and most readers, we believe, will wish with us that the authors had written less under the influence of resentment.

Mrs. Smith declares against the conclusion that *she* ‘thinks either like Glenmorris or Armitage, or any other of her personages;’ and those who think differently will, we hope, consider, that, as she cannot hold the opinions of all her heroes, her private sentiments may as probably be those of the Banished Man as those of the Young Philosopher. Yet, we think, she has argued too well for the philosopher to expect candour from the advocates for existing abuses.

Some of the opinions of Glenmorris are observable in the following extract.

“If I have those I love with me,” said Glenmorris, “is not every part of the globe equally my country? And has not this, which you are pleased to call my native land, thrown me from her bosom when I might have served her? Did she leave me any choice between imprisonment and flight? Now, averse from the means by which political power and influence can be obtained, and

without a fortune to live but in continual pecuniary difficulties, why should I ask an asylum of this haughty mother country for my declining days? If such things were done in the green leaf, what shall be done in the dry?"

"Have a care my good friend," said Armitage, when he was once talking in this manner, "have a care, lest you yield in all this to a false pride, to a pride utterly unworthy of a mind like your's. You feel yourself out of your place in England, because you have not power, or great affluence (which in fact is power); but is not that a sensation a little bordering on the sentiment,

"Better to reign in hell than serve in heaven."

"No," replied Glenmorris, "I have no desire to reign any where; but I do not love to be in a country where I am made to pay very dear for advantages which exist not but in idea. I do not love to live where I see a frightful contrast between luxury and wretchedness; where I must daily witness injustice I cannot repress, and misery I cannot relieve. In America, you say, I must abandon society, and starve my understanding. I deny it, however. The great book of nature is open before me, and poor must be his taste who cannot find in it a more noble study than that of sophisticated minds, which we call society here, where at every step we take something appears to shock or disgust us; where all greatness of character seems lost; and where, if we desire to study human nature unadulterated by inhuman prejudices, we act nearly as the painter would do, who should turn from the study of the exquisitely simple Grecian statue to debauch his eyes with the spectacle of court figures in hoops and perriwigs. In this country, my dear Armitage, as you know very well, we do not value, "*le vrai beau*," which being translated, seems to me to mean, "the great simple;" no, we appreciate moral excellence by success, by fortune, which gives fashion, and imputes perfection (a temporary one indeed, but which still answers all their purposes) to the mere puppets of a season. I will not talk to you about politics, because you are among the moderates and quietists; you endure all things, you hope all things, you believe all things. Now I, who do not love enduring much, who have little to hope, and . . ."

"And who believe nothing," interrupted Armitage.

"Oh! pardon me," rejoined Glenmorris, "I believe a vast deal; but we will not talk of that; not that we should differ in the great principles of our actions, and all the rest is mere verbal wrangling, a difference in terms rather than things. While you can be tolerably happy yourself, my dear friend, in this country, or believe that you can do good to its people, it is very fit you should stay; for me who, sooth to say, am not happy in it myself, and despair of being of any use in promoting, beyond a very narrow circle indeed, the happiness of others, the necessity of my remaining is by no means so evident. You agree with me, that true

philanthropy does not consist in loving John, and Thomas, and George, and James, because they are our brothers, our cousins, our neighbours, our countrymen, but in benevolence to the whole human race; if that be true, let me ask you whether I can be thoroughly contented here, where I see that the miseries inflicted by the social compact greatly exceed the happiness derived from it; where I observe an artificial polish, glaring but fallacious on one side, and on the other real and bitter wretchedness; where for a great part of the year my ears are every week shocked by the cries of hawkers, informing who has been dragged to execution; and where, to come directly home, it is at the mercy of any rascal, to whom I have given an opportunity of cheating me of ten pounds, to swear a debt against me, and carry me to the abodes of horror, where the malefactor groans in irons, the debtor languishes in despair. Is or is not this picture true? and if it be, can I love to live in such a country only because I drew my first breath in a remote corner of it? No, dear Armitage, if Delmont will not fail me, if he will let me for a little while at least have my Medora in my adopted country, if, notwithstanding his advantages here, he has, as I believe, manliness enough to say,

All countries that the eye of heaven visits,
Are to a wise man homes and happy havens,

we will once more cross the Atlantic, and I will try to teach him, that wherever a thinking man enjoys the most uninterrupted domestic felicity, and sees his species the most content, that is his country." Vol. iv. p. 390.

Some few pieces of poetry are inserted in these volumes. We shall extract one, which will not derogate from the fame of the writer.

‘ The fairest flowers are gone! — for tempests fell,
And with wild wing swept some unblown away,
While, on the upland lawn or rocky dell,
More faded in the day-star’s ardent ray;
And scarce the copse or hedge-row’s shade beneath,
Or by the runnel’s grassy course; appear
Some lingering blossoms of the earlier year,
Mingling bright florets, in the yellow wreath
That Autumn with his poppies and his corn
Binds on his tawny temples.—So the schemes
Rais’d by fond Hope, in life’s unclouded morn,
When sanguine youth enjoys delusive dreams,
Experience withers! till scarce one remains,
Flattering the languid heart, where only reason reigns!’

Vol. iii. p. 52

Miscellaneous Sketches: or, Hints for Essays. By Arthur Browne, Esq. Fellow of Trinity College, Dublin. 2 Vols. 8vo. 7s. Robinsons. 1798.

UNDER this modest title we have found a considerable portion of good sense and just criticism. Temperate in his opinions, the author neither approves of hasty innovations, nor gives his sanction to old abuses: he advances his sentiments upon every subject with moderation, and supports them with ability. On some of the more important essays we shall offer some remarks.

Mr. Browne replies to the arguments of Adam Smith, Gibbon, and Vicesimus Knox, against a college education; but he argues from the discipline of Dublin, and little of what he has advanced can be applied to our English universities. We should be happy to enumerate, among the benefits of college education, 'habits of study, regular division of time, habits of discipline and obedience, of early rising, of early retirement in the evening, diligence, labour, virtuous emulation, and *such like*.'

We should be happy also to discover the 'advantage derivable from the simplicity and uniformity of college commons, in abstracting the youth from the luxury of his domestic board;' and to dwell upon the 'more obvious advantages, the private instruction of the tutor and the public lecture by the professor:' but we know what are the habits acquired at an English university; and there would be little merit in irony so obvious. The great question, and we believe Mr. Browne will agree with us in esteeming it the most important, is, whether the morals of our youth are likely to be improved or corrupted at these seminaries. The association of so many young men, in the most critical stage of life, must necessarily produce evils which cannot be overbalanced by the possibility of virtuous emulation. In the multitude of students there will be fewer of those who should be imitated than of those of an opposite description. Young men, as they regard only the present, are more frequently seduced into vice than schooled by its consequences. The contagion of vice is more rapid than the influence of virtue.

The question, whether the world will ever relapse into barbarism, is, we think, decided hastily and erroneously.

'My own opinion' (says Mr. Browne) 'always has been, that the present state of illumination and refinement will be succeeded by second darkness and Cimmerian night, equally gloomy with the cloud raised by the crush of the Roman empire. The reply of those to whom the idea was suggested uniformly has been, impossible; the art of printing renders such fears groundless. I answer—

the art of printing itself may become exclusively the engine of wickedness, of vice, of folly, of irreligion. If the fashion or madness of the times should produce a relish for corrupted food, we may be filled with writings to satiety, yet swallow nothing but poison; what infinite mischief has the press produced in our own days? In France the vehicle of every crime, it has been made the easy propagator of blasphemy, of massacre, of anarchy. Whether it shall finally be a blessing or a curse must depend on the taste of mankind, and if that taste be vitiated, and feeds upon venom, the more it consumes the sooner *will* we perish.' Vol. i. p. 48.

'The reason why my opinion has been thought improbable or impossible is this, that as it is said, no instance has occurred of a nation reducing itself to barbarism; Rome was over-run by barbarous but foreign swarms. I will not reply merely to the fact by saying, that Rome had before that period made such retrograde way to anti-civilization, but I will add also, that the world is young; we have seen perhaps little of the possible extravagancies of human nature and their wild effects: France in its wild deliriums has astonished the world; they may be outdone by some more outrageous fever, which may finally end in the extinction of light and life. Human nature, insolent and presuming in its own strength, spurning the aids of divine revelation, and even of ancient learning, may relapse after convulsions into lethargy, and till the impossibility of such events be proved by some better argument than the invention of printing, I shall ever, from the data afforded by the history of modern times believe their probability. The age of pretended self-sufficient reason will become the age of absurdity; irreligion will subvert all government, and anarchy lead to barbarism,' Vol. i. p. 51.

Much evil undoubtedly has ensued—and much, it is to be feared, will ensue—from the industrious dissemination of principles false in themselves, and dangerous in their consequences. But all error must be transitory; and truth, however calumniated, however persecuted, must ultimately be victorious. This, which experience and reason render probable, has been made certain by revelation. From the earliest periods, the state of mankind has been improving, though slowly, and at times almost imperceptibly. Rome indeed, in its glory, presents to us a magnificent spectacle, hitherto unparalleled: but, beyond the boundaries of the empire, the nations were barbarous and unenlightened, yet sufficiently advanced from the savage state to be numerous and formidable. When these barbarians had overthrown the Roman empire, prepared for ruin by its own corruptions, a melancholy period followed, during which mankind appear to have relapsed into ignorance. This however was not the case. The barbarians,

adopted the religion of their conquered enemies, and the habits of civilised life. In no country did civilisation appear with the lustre that had adorned Athens or ancient Rome; but it was diffused over a wider surface. Thus the irruption of the northern nations proved, in the sequel, favourable to civilisation.

The example of France, which Mr. Browne has adduced, is not favourable to his argument. If science suffered under the tyranny of Robespierre, a repentant nation has made ample amends. Science has little to dread from revolutionary excesses; for, if the period of revolution should arrive in other countries, France will prove a warning as well as an example. Neither is this the danger. The spirit that prohibits inquiry, that forbids reading societies in Germany, and inspects all books and coat-capes at Petersburg—this is the spirit that would again barbarise Europe.

A severe attack is made by our author upon the character of Dr. Johnson, who is said to

‘come forth from Mr. Boswell’s press in religion a bigot, in politics a tyrant, and in manners a barbarian. Let us examine his spirit, his opinions, his consistency: his spirit appears to me alternately insolent and servile, according as his commerce was with the great or with the humble: his opinions never free from the most inveterate and narrow prejudices: his consistency ready at any time to submit to his love of contradiction and affectation of superiority: unfair and uncandid in controversy, ridiculously partial to his friends and absurdly detracting from his enemies.’ Vol. i. p. 69.

This is a harsh attack; and, though it may be said to be justly founded in general, there is sometimes a want of candour in the instances adduced. It is, perhaps, no proof of Dr. Johnson’s bigotry, that he *did not disbelieve* the existence of witches and apparitions, or that he examined in person whether the Cock-lane ghost was an imposition. Most of Mr. Browne’s readers, however, will probably agree with him even in this point; and the other circumstances for which he condemns Dr. Johnson cannot be palliated or excused.

It is more pleasant to see the critic attacked than the man; and, in the next essay, we find some of the doctor’s canons of criticism ably controverted.

‘Johnson seems to imagine that every image must be distinct; perfectly contoured like a sensible object, otherwise that it is absurd; he seems to think no image correct that could not be represented in painting; no idea can be more false. Images, as I have said, must not be absurd, but they may be indistinct; they may change their shapes and yet not be repugnant; like aerial beings,

half seen behind a fleeting, yet beauteous cloud. As imagination bodies forth the forms of things unseen, one person may be able to reduce them to shape, another not, or in a less degree; but this hinders not that he may have a beautiful though an indistinct vision. Give me leave to mention a few instances of Johnson's criticisms from his *Lives of the Poets*, and then try whether by like canons of criticism, any the most beautiful poetic passages may not seem to be rendered ridiculous. I will (not to tire the reader) select two remarkable criticisms, the first on Addison, the latter on Pope. Addison says, in the letter from Italy;

Fir'd with that name,
I bridle in my struggling muse with pain,
That longs to launch into a nobler strain.

' I see nothing ridiculous in these lines, the words *bridle* and *launch* have by common and frequent use lost their figurative meaning, and mean no more than controul and enter upon. Perhaps their figurative sense does not occur to one man in a hundred that uses them. Yet see how ridiculous the critic makes this passage, "To bridle a goddess is, says he, rather a ridiculous idea, but why must she be bridled? Because she longs to launch, an act which never was hindered by a bridle; and whither will she launch? Into a nobler strain: she is in the first line a horse, in the second a boat, and the care of the poet is, to keep his horse and his boat from singing." Now, I ask the candid reader, whether this critique be fair, or whether he believes that the idea of a boat or a horse, were ever in Mr. Addison's mind on this occasion.' Vol. i. p. 84.

' The truth is, Johnson had not poetic enthusiasm, which the poet has a right to expect from his reader, and which would hurry him away too much into the vortex of general effect, to suffer him to stay and analyze each petty mole; it is like anatomizing a beauty with a surgeon's knife, and then saying she is very ugly when she has been flayed.' Vol. i. p. 87.

In the paper entitled *Religion*, we were pleased with the picture of the effects which would follow, if Christianity were nationally practised as well as professed.

' Could we imagine a world in which religion universally prevailed, and Christianity was universally practised; what health, what happiness, what peace would reign in such a scene! Wars must cease—disease would be almost unknown, for temperance and tranquillity of mind would banish most of those maladies which afflict mankind. Extreme old age sinking in gradual decay without pain, without sorrow, would be the termination of the life of man. The spirits of youth without alloy; the enjoyments of manhood without care; the approach of death beheld without terror or anx-

tiety. When we turn back from such a vision to what the world really is, does it not seem almost the abode of dæmons? It might be a paradise still. Nature and Providence inflict comparatively few evils; we ourselves are the cause of our own misery.' Vol. ii. p. 246.

After reading in this paragraph, that, if Christianity were practised, wars must cease, we did not expect to find even defensive war justified; still less, after another paragraph, did we expect to find the author captain commandant of the university corps.

'Suppose a man were to threaten the defenders of the Christian religion, or to endeavour to prevent their speaking its truths, by the sword, might they not repel such violence?

'Your last instance is really too ludicrous; that a man should think himself justified in defending the Christian religion, by a direct breach of it, you cannot seriously maintain.' Vol. i. p. 136.

As a military man, Mr. Browne has been studying tactics; and he has given copious extracts from Guibert. However inconsistent we may deem this with his religious principles, we perfectly approve what he recommends to military men. The whole paragraph deserves to be quoted.

'The soldier's life is always supposed and represented to be a life of gaiety; few opinions are more common or more false; the glare of arms, the pomp of dress, the spirit of music, impose on the young, the frivolous and giddy; but let the decayed captain, or old broken-hearted lieutenant fairly tell, what has been the gaiety of this captivating life to them. Look not to the little temporary parade in towns, but pursue the solitary officer to his seven years quarters at Niagara, or two years sojournment at Fort Augustus, or view even the melancholy life which I have seen led by many a cavalier in remote villages of Ireland, with not a creature to speak to for twelve months but his dog, and such a prospect would soon cure youthful folly of the deception which encompasses the fancy of the adopters of this profession, with nothing but scenes of mirth and vivacity. Perhaps in the course of 30 years in the regular army, not six of them, amidst its perpetual rotations, would be spent in agreeable quarters; I have known a youth who went abroad at 16, employ his time from thence to 40, in broiling on the rock of Gibraltar, in pining on the banks of Lake Erie, and in drinking sangre at St. Vincent's, and then return to his own country, almost an old man, after spending a very merry life of it truly. Perhaps the deception is useful.—The army is necessary, and how else could it be recruited? One thing however is to be lamented, that in this solitary life, for such it really is, with so much leisure, so little knowledge is acquired. How usefully might time be diverted by the acquisition of languages, the study of fortifica-

tion and tactics—the practice of drawing; yet in what regiment will be found, perhaps more than two officers who understand any thing even of their own profession. Some excellent plans have been thought of by able men of late, to make commissions the reward of literary merit. I wish they may succeed, and we should no longer have the least informed though the most gallant army in Europe.’ Vol. ii. p. 224.

The humorous essays form the worst part of these volumes. That which is entitled *Malheureusement, unhappily* reminds us of Marmontel.

Upon the whole, we have derived much pleasure from Mr. Browne’s Sketches; and we should not have surmised, had not the preface so informed us, that ‘they were the result of thoughts which occurred in a long and solitary journey into a remote and unfrequented quarter of Ireland—where conversation was not to be expected, and the mind was left to itself—put together as evening amusements in melancholy inns.’

The Sentiments of Philo Judeus concerning the Λογος, or Word of God; together with large Extracts from his Writings, compared with the Scriptures, on many other particular and essential Doctrines of the Christian Religion. By Jacob Bryant. 8vo. 3s. 6d. sewed. Cadell and Davies. 1797.

THE principal object of this publication is to prove, that Philo Judæus (not Judeus, which is a dissyllable) borrowed his sentiments and expressions, relative to the second person of the Trinity, from the conversation or writings of the apostles. Mr. Bryant thinks that he has proved this, and that it affords a striking argument in favour of the truth of Christianity. It is asserted in the Preface, ‘That Philo was conversant with many of our Saviour’s disciples, and, as we are informed, with some of the apostles.’ We cannot discover any satisfactory evidence in support of this assertion; and we are disposed to think that the probabilities arising from conjecture are adverse to it.

Among the expressions which lead Mr. Bryant to suppose that Philo derived his information from the doctrines of the New Testament (though it is admitted, that he probably held the great author of them in contempt,) are, ΔΕΥΤΕΡΟΣ ΘΕΟΣ — ΛΟΓΟΣ — ΕΙΜΕΝ ΘΕΟΙ — ΠΡΩΤΟΓΕΝΗΣ — and υἱος: but our author shall speak for himself.

‘The chief proof, that Philo had perused some of the books of the New Testament, or at least had conversed with some of the first converts to Christianity, is to be drawn from his writings: in

which, as I have shewn, are many articles of great consequence to be found. A person, who speaks of the Word of God, as the Son of God, his First-begotten, the Shepherd of his Flock, the second Great Cause, the Image of God, the Mediator between God and Man, the Great High Priest mentioned by the prophets, the Creator of all that was created; who speaks also of Redemption, and — *λυτρα και σωστρα* — the Price of Redemption, and of the person, by whom it was to be procured, and by whom we are finally to attain to (*ζων αιδιον*) everlasting life: I say, whoever was acquainted with these doctrines, could be no stranger to Christ and Christianity. Eusebius therefore very justly observes, that Philo must have had in idea some of the first preachers of the gospel, and the doctrines transmitted by the apostles themselves, when he wrote these things. But this is not sufficiently precise; for he had not these truths transmitted. He lived in the time of the evangelists and apostles: and obtained his knowledge from them, the fountain head. And that he entertained a favourable opinion of the gospel, we may judge from his silence; for though a Jew, and, as one in consequence of it would suppose, not a friend to Christianity; yet, when there are many opportunities afforded, he never speaks against it. And we have seen, that he borrows many essential truths, which could not have been obtained from any unconverted people of his own nation. At the same time it is to be observed, that though he lived among Christians, and was acquainted with their doctrines, yet he never mentions them; nor does he ever take notice of Saint Mark, who presided in his time over the church at Alexandria.

‘ Yet so much was Philo beholden to them, that we may read in him the opinion of the apostles, and the doctrines of Christ himself, about this essential article of our belief. And that he had opportunities of information is plain. For if he were, as the editor thinks, antecedent to Christ in respect to his birth, it is very manifest from his own evidence, that he survived him: for in his treatise, about which we are concerned, he mentions, as I have shewn, the death of Claudius. He was therefore alive through the whole course of our Saviour’s residence upon earth; and survived him several years. This shews, what room there was for intelligence; of which, it is plain, he availed himself. He was a Jew, and a follower of Plato. But what he says of the first-born son of God, the creator of all things, the image of God, the mediator, &c. was past the apprehension of man. Neither Plato, nor the stoicks, had any thing similar; and even the Jews had nothing adequate to the precise truths, which he discloses. He certainly has adopted so much from Christianity, that Photius supposes, that he was a proselyte, but relapsed. For this however we have no evidence: on the contrary, Philo intimates through all his works, that he continued in the religion of his fathers.’ p. 40.

We are sorry to differ from so respectable a writer as Mr. Bryant, but we cannot admit either his premises or his deductions from them. We find nothing in the writings of Philo, respecting the second person of the Holy Trinity, that might not be derived from the Old Testament, the language of his favourite philosopher Plato, the books of the rabbis, and the traditions of the elders. Besides, it does not appear that Philo has promulgated, or even hinted at, the peculiar doctrines of Christianity, with respect to its Divine Author; which are, that "the Word should be made flesh"—"that he should suffer in the flesh, and be crucified for the sins of men."

All, therefore, that can be fairly deduced from the pages of Philo on the present subject, is, that his opinions and language betray a mixture of Platonism and Judaism. He mangled and distorted the simplicity of the Old Testament, that he might indulge in the mystical reveries and fanciful allegories of Plato; and he sometimes dignified, but more frequently confused, the tenets of the philosopher, by blending them with the doctrines of divine truth.

We give the author credit for considerable learning and diligence, and applaud his endeavours for counteracting the dangerous poison of Socinianism and infidelity. But his performance is prolix and tedious, and the substance of it might easily have been condensed into one-third of its present bulk.

Reports of the late Mr. John Smeaton, F. R. S. made on various Occasions in the Course of his Employment of an Engineer. Vol. I. 4to. 18s. Boards. Faden. 1797.

THIS is a very important work; and it is presented to the public by one of the most useful but least known societies in this kingdom—the society of civil engineers.

‘ Civil-Engineers are a self created set of men, whose profession owes its origin, not to power or influence; but, to the best of all protection, the encouragement of a great and powerful nation;—a nation become so, from the industry and steadiness of its manufacturing workmen, and their superior knowledge in practical chemistry, mechanics, natural philosophy, and other useful accomplishments. P. v.

The society owes its origin to Mr. Smeaton, though its present form was not settled till after his death. The first meeting was holden on the 15th of April, 1793, on which day—

‘ The constitution was agreed on, and afterwards acceded to by

all ; — That there should be three classes in the society : the first class, as ordinary members, to consist of real engineers, actually employed as such, in public or in private service. The second class, as honorary members, to consist of men of science and gentlemen of rank and fortune, who had applied their minds to subjects of civil-engineering, and who might, for talents and knowledge, have been real engineers, if it had not been their good fortune to have it in their power to employ others in this profession ; and also of those, who are employed in other public service, where such and similar kinds of knowledge is necessary. — And, the third class, as honorary members, also to consist of various artists, whose professions and employments, are necessary and useful to, as well as connected with, civil engineering.' p. viii.

Thus an union is formed between persons capable, by their talents or fortune, of promoting the great ends of the institution ; and, while their first class shall continue to be as well filled as it is at present, or till they admit into it members whose place ought to be in one of the two other classes, we have no doubt that the society will gradually rise both in consequence and utility.

The reports are preceded by a short account of the life and writings of Mr. Smeaton ; and a remarkable anecdote is recorded, which we select for the honour of Mr. Smeaton, and as a just lesson to the rich or noble, who wish to maintain a friendly intercourse with men of science or of letters.

' Early in life he attracted the notice of the late duke and duchess of Queensbury, from a strong resemblance to their favourite Gay, the poet. The commencement of this acquaintance was singular, but the continuance of their esteem and partiality lasted through life. — Their first meeting was at Ranelagh, where, walking with Mrs. Smeaton, he observed an elderly lady and gentleman fix an evident and marked attention on him. After some turns they at last stopped him, and the duchess (of eccentric memory) said, " Sir, I don't know who you are, or what you are, but so strongly do you resemble my poor dear Gay, we must be acquainted ; you shall go home and sup with us ; and if the minds of the two men accord, as do the countenance, you will find two cheerful old folks, who can love you well ; and I think, (or you are an hypocrite,) you can as well deserve it." The invitation was accepted, and as long as the duke and duchess lived, the friendship was as cordial as uninterrupted ; indeed, their society had so much of the play which genuine wit and goodness know how to combine, it proved to be, among the most agreeable relaxations of his life. — A sort of amicable and pleasant hostility was renewed, whenever they met, of talent and good humour ; in the course of which, he effected the

abolition of that inconsiderate indiscriminate play, amongst people of superior rank or fortune, which compels every one to join, and at their own stake too.—My father detested cards, and, his attention never following the game, played like a boy. The game was Pope Joan, the general run of it was high, and the stake in "Pope" had accidentally accumulated to a sum more than serious. It was my father's turn by the deal, to double it, when, regardless of his cards, he busily made minutes on a scrap of paper, and put it on the board. The duchess eagerly asked him what it was? and he as coolly replied; "Your grace will recollect the field in which my house stands may be about 5 acres, 3 roods, and 7 perches, which, at thirty years purchase, will be just my stake, and if your grace will make a duke of me, I presume the winner will not dislike my mortgage."—The joke and the lesson had alike their weight; they never after played but for the merest trifle. P. xxviii.

The reports consist of a variety of questions to, and answers from, Mr. Smeaton, on the subjects of canals, mills, dams, locks, harbours, light-houses, fire-engines, &c. To the engineer the answers of so eminent a man to such a variety of queries are highly valuable; and there is hardly a point in his profession, concerning which he may not from this work derive useful information. We wish, however, that the committee, which arranged and published these reports, had gone one step farther, and had pointed out the general effect of the works performed according to the opinion of the reporter—how far they succeeded—and, if in some cases they did not entirely answer the expectations of the projector, to what circumstances the ill success might be attributed. This hint, we are confident, will not be lost; and, if the time of the committee should be too much occupied to allow the performance of this task by its members, they will doubtless be able to put it into the hands of the candidates for admission into their first class, whose proficiency in science may be estimated by their comments on the works of their great master. We may add, that, without such comments, some of these reports may be prejudicial; for the authority of the writer may weigh with the engineer, and he will pursue the steps of his master, where experience might have pointed out to him a better path. But we ought rather to be thankful for what *has been* done, than be disposed to regret the omission of what *might have been* done; and, under a full sense of our obligation to the society of civil engineers, we wish them success in their future labours.

MONTHLY CATALOGUE.

P O L I T I C S.

O'Connor's Letters to Earl Camden. As published in the Courier of Monday, Jan. 29, 1798. 12mo. 6d. Johnson.

THESE letters relate to the apprehension of Mr. Roger O'Connor in the summer of last year, on an information taken by his own brother Mr. Robert Longfield O'Connor. The circumstances are given in the indignant style that may be expected. Such conduct on the part of a brother will, we trust, meet with few advocates; but, as subsequent events have made some alteration in the complexion of the case, we may dismiss it without farther notice.

Some Observations on a late Address to the Citizens of Dublin; with Thoughts on the present Crisis. By Charles Francis Sheridan, Esq. To which is [are] added, Vindicator's Remarks on Sarsfield's Letters, which appeared in the Dublin Evening Post. 8vo. 1s. 6d. Debrett. 1797.

These observations are intended as an answer to Mr. Grattan's address to his constituents*; and, although we cannot join the author in all his positions, we allow that he is an able vindicator of the measures of government in Ireland. In temper and eloquence he has the advantage both of Mr. Grattan and of the writer whose signature was Sarsfield. It is evident, however, that the politics of Ireland essentially differ from those of Great-Britain, and that, whether the late convulsions are to be attributed to oppression on the part of the court, or delusion on the part of the people, some change of system will be necessary to restore the confidence of the latter. Mr. Sheridan reasons well on abstract points, on forms, and ancient laws; but, from whatever cause new modes of thinking have arisen, a wise government will see its interest in attending to them. Deluded as the peasantry of Ireland may have been, who will say that their situation does not render them more liable to delusion than those of Great-Britain—that it is not more wretched, more helpless?

The Causes of the Rebellion in Ireland disclosed, in an Address to the People of England. In which it is proved by incontrovertible Facts, that the System for some Years pursued in that Country, has driven it into its present dreadful Situation. By an Irish Emigrant. 8vo. 1s. 6d. Jordan. 1798.

There appear to be only two opinions concerning the rebellion

* See our XXIII^d Vol. New Arr. p. 337.

in Ireland—one is, that it was caused by the propagation of French principles—the other, that it originated in a series of ministerial oppressions. In the former case, the people are said to be in rebellion against the government: in the latter, the government is said to be in rebellion against the people. The present writer is one of those who attribute the commotions to the measures of the court; and he endeavours to prove his assertions by *incontrovertible* facts, allowing, however, that ‘it is peculiarly difficult at the present moment to be the advocate of the people of Ireland, because there are among them, men who have taken the power of redress into their own hands, and committed acts of outrage and rebellion which no sufferings could justify, and which can only tend to aggravate ten-fold the other calamities of their country.’ After this fair concession, he reviews the history of the Irish government for some years past. He states, as one ground of discontent, the *simple repeal* of the act of the sixth year of Geo. III, which was supposed not to amount to an *explicit renunciation* of the principle of that statute. The people were taught to be dissatisfied with this partial acknowledgement by Messrs. Flood and Burgh, and other distinguished persons. This was their first *crime* in the eyes of the ministry; the second with which they are charged, is their zeal for parliamentary reform. Of the efforts made for procuring that reform, the author gives a detailed account, and closes it with the treatment of the catholics in 1795, the convention bill, and other measures adopted upon a presumption that treasonable conspiracies were in agitation—measures which, in the opinion of this author, produced those clandestine meetings, since known by the name of the *United Irishmen*, and put the Irish people and the Irish administration fairly at issue. Such are the facts advanced to prove that the administration has been to blame: how far they are *incontrovertible* is not for us to determine.

An interesting Letter from Earl Moira, to Colonel M'Mahon, on a Change of his Majesty's Ministers; with Mr. Fox's Letter to the Colonel. 8vo. 6d. Jordan. 1798.

This letter, not improperly termed *interesting*, relates to the scheme formed by some of the members of the house of commons, in the last year, for a new ministry, from which our present rulers were to be excepted, and the most *obnoxious* men of the opposition: among the latter Mr. Fox was ranked. They wished to have lord Moira for their leader; and the sentiments of that nobleman on the subject prove his high sense of honour and propriety. Who the members are that were convinced of the incapacity of the present ministers, and yet continue to support them, we know not; but it is obvious that their notions of independence are confused, and that their feelings for the good of the nation are not very acute. Mr. Fox's letter is merely a note to colonel M'Mahon, thanking him for the communication of lord Moira's letter, and approving the earl's ‘honourable and judicious conduct.’

Reflections on the Irish Conspiracy, and on the Necessity of an armed Association in Great Britain. To which are added, Observations on the Debates and Resolutions of the Whig Club, on the 6th of June 1797. 8vo. 2s. Sewell. 1798.

The constitution and spirit of the Irish conspiracy are now well known; and the present writer endeavours to show that the same plot is going on in Great-Britain, although that point has been contradicted by the evidence of the leaders of the Irish conspiracy. This, we allow, might not have been known to him at the time of writing this pamphlet; and therefore he might think his plot a very good one when he made it; perhaps, too, he may be pardoned for this ingenious fiction, as his chief motive is to rouse the spirit of the country against foreign aggression. By way of collateral aid, the murders and confiscations which have attended the French revolution, are presented in every horrible form, as what men of property and trade in this country may certainly expect from the designs of our Jacobins. We are informed (and the intelligence is new to us) that 'the countess of Perignan, and her three daughters, were stripped, rubbed over with oil, and roasted alive.' If 'an atrocious band of conspirators at home are preparing these scenes for us,' who can doubt of the necessity of an armed association?

The observations on the debates of the whig club are calculated to expose some of Mr. Fox's political errors. His detestation of the war is never to be forgiven. Every pamphlet-writer appears to be instructed to attack his character, and artfully interweave his conduct with that of our foreign enemies. For this task, however, our author shows less ability than inclination.

A Letter to the Earl of Moira, in Defence of the Conduct of his Majesty's Ministers, and of the Army in Ireland. 8vo. 1s. Stockdale. 1797.

It is well known that the earl of Moira, compassionating the sufferings of the people of Ireland, recommended a system of conciliation, in preference to the coercive measures adopted by government, which, he thought, would render the cause more desperate. That advice was not taken; and the rebellion which followed has been considered as a proof that his opinion respecting the measures proper to be followed, was not founded upon an actual knowledge of the state of the country. In vindication of government, the author of this letter (written before the rebellion, but not before many disorders had appeared) contends, that many parts in the north of Ireland, in the year 1796, were in a situation of extreme disorder, from the lawless outrages of incendiaries; that the conduct of government for a series of years towards the people of Ireland has been such as could not in its natural result have produced these commotions; but that they grew out of a traitorous system of disaffection, which had for its object to subvert, by sanguinary violence, the ancient laws and constitution of the realm; that the spi-

it of discontent which prevailed at that period, had risen to such an alarming height, as to break out into acts of open rebellion against the constituted authorities of the state, and had rendered it necessary to enact those restrictive laws which, being subsequent to the existence of such discontents, could not have been the occasion of them, and which were not, either in their principle or their operation, at variance with the spirit of our constitution; and, lastly, that it was only when the civil power became too weak to protect the subject, and when the lenity of government rendered the conspirators more bold, that his majesty's ministers, in the discharge of an imperious duty, had recourse, in the year 1797, to military authority, to protect those laws which, at different periods, and in various instances, had been so daringly violated, both before and during the year 1796.

How far a traitorous system of disaffection could prevail to a great extent, without being founded on some grievances, either arising from the conduct of an existing government, or from imperfections and abuses in the constitution of the country, we shall not at present endeavour to decide; but shall only remark, that the reports of the Irish parliament corroborate the author's statements.

A second Letter to the Earl of Moira on the Commercial Situation of Ireland. By the Author of a Letter to his Lordship in Defence of the Conduct of his Majesty's Ministers and of the Army in Ireland. 8vo. 1s. 6d. Bell. 1798.

Having replied to the earl's statement of the political affairs of Ireland, the author wields his pen a second time to disprove what his lordship had advanced on the commercial concerns of that country. Lord Moira had asserted that 'individuals die of want from the general wretchedness to which they are reduced; that manufactures are suspended in parts of the country where formerly they flourished most; that the industry of the people is in consequence destroyed; that the merchants of England are extending their trade at the expense of the sister kingdom; and that the trade of Ireland is now so contracted, that in many places the public revenue has almost totally disappeared;' as an instance of which last point, he had stated, that the customs of Belfast, which have usually produced about 150,000*l.* would not now amount to one fifteenth part of that sum.

The answers to these statements are mostly of a general nature, and some are obviously fallacious; but, with regard to the customs of Belfast, the author appears to have obtained authentic documents, which prove that the diminution is considerably less than the earl stated.

Report from the Committee of Secrecy, of the House of Commons in Ireland, as reported by the Right Hon. Lord Viscount Castlereagh, Aug. 21, 1798. 8vo. 4s. Debrett.

A sketch of this report was given in the Appendix to our last

volume: it is therefore unnecessary to give any account of it on this occasion. The report from the committee of the upper house has been published in the same form.

Democratic Principles illustrated. Part the Second. Containing an instructive Essay, tracing all the Horrors of the French Revolution to their real Causes; the licentious Politics, and infidel Philosophy of the present Age. By Peter Porcupine. 12mo. 4d. Wright. 1798.

The cruelties which have been committed in France are considered by this author as an illustration of democratic principles, and are depicted in this and the former part (see our last volume, p. 217) with a coarseness of colouring peculiar to Peter Porcupine. In this *essay*, however, he has ventured considerably beyond his depth, in endeavouring to account for that great change in the character of the French people which induced them to perpetrate or tolerate such barbarities. 'That the French were an *amiable* people, the whole civilised world (he says) has given abundant testimony, by endeavouring to imitate them.' The imitation of the civilised world is, we apprehend, no proof that what they imitate is amiable. The imitation of French manners has been, for a century past, a constant reproach on the good sense of the English, and deservedly; for what did we imitate but their follies and licentiousness? But Peter Porcupine was intent upon a *change* alleged to be produced by democracy; and he proceeds to another assertion equally well founded. 'The prominent feature of their national character was, it is true, *levity*; but though levity and ferociousness may, and often do, meet in the same person, no writer that I recollect, had ever accused the French of being *cruel*.' It unfortunately happens that almost all English writers who describe the manners of the French under the old government, accuse them of cruelty, particularly in their *executions*, which it was customary for persons of the first rank and fashion, and even of the softer sex, to behold not only with calmness but with insult. Voltaire, it is generally known, resolved their character into a composition of the monkey and the tiger. All this was the effect of long-continued despotism, which brutalises the human mind; but this is a subject which we shall not pursue in answer to a writer so weak and infatuated as Peter Porcupine.

Copies of Original Letters recently written by Persons in Paris to Dr. Priestley in America. Taken on Board of a Neutral Vessel. 8vo. 1s. Wright. 1798.

We have here three letters addressed to Dr. Priestley—one of considerable length signed J. H. Stone, and two short ones without signatures. The first is written in the genuine cant of modern French politics. Whether such a correspondence may be agreeable to Dr. Priestley, we do not know; but it is certain that the opinions disclosed in this letter are not very honourable to the writer.

He vindicates projects of revolutionary injustice as a Robespierre, a Carrier, or a Hebert, would have done. After mentioning the events of the 4th of September, 1797, he adds;

'These events are, no doubt, *very distressing*; but unfortunately we are so placed as to be obliged to commit one evil to avoid an accumulation: no one pretends that either those men, at least the immense majority of them, who have been sent from time to time to Cayenne, or the Dutch deputies now under arrest, are enemies either to liberty or their respective republics; no one of common sense entertains this opinion: knowing many of this conquered party intimately, I can aver, that they have left none behind more pure in manners, or more decided in favour of republican liberty. But unfortunately, those of France suffered their personal passions to interfere with their political duties; and they lent unwittingly their aid to those who wished to crush the republic, while their only aim was to crush the men in power, whom they considered as usurpers, and whom they hated. The men in power were too well versed in revolutions not to amalgamate their own personal enemies with those of the state; and hence arises the expedition to Cayenne.'

P. 21.

What more could Carrier have said in vindication of his *noyades* and *fusillades*?

An Address to the Yeomanry of Great Britain, on the Subject of Invasion. By a Seaman. 8vo. 1s. Cadell and Davies. 1798.

This address breathes a spirit of loyalty and love for the country, which the author wishes to diffuse among the armed yeomanry, by arguments and observations adapted to the critical predicament in which we now stand.

M E D I C I N E, &c.

A Medical Glossary; in which the Words in the various Branches of Medicine are deduced from their original Languages; properly accented and explained. By W. Turton, M. D. 4to. 1l. 10s. Boards. Johnson. 1797.

It has been Dr. Turton's chief aim to collect from various sources those terms which are used in the different departments of medicine, to deduce them from their roots, and give just and clear definitions of them. This task he has performed with credit to himself and utility to the profession. He has thought proper to omit the technical jargon of Paracelsus and his followers; but most of the compound words employed by the physicians of the Greek school, which are to be found in the writings of succeeding ages, are preserved in this glossary.

An extract will best show the nature of the work, and the manner in which it has been compiled.

'*Iacynthus* (*ιακυνθος*, from *יאקוטה* *iacutha*, Arab.) The ja-

cynth, a precious stone of a purple colour. The hyacinth or harebell may probably be named from its likeness in colour to a jacinth. See *Hyacinthus*.

* *Iámblichus* (ιαμβλιχος, from *Iamblichus* the inventor). Applied to a preparation of sal ammoniac and some aromatic ingredients.

* *Iatraléiptes* (ιατραλειπτης, from ιατρος a physician, and αλειφω to anoint). A physician who cures diseases by ointments and frictions.

* *Iatreúma* (ιατρευμα, from ιατρεω to heal). Medication. The healing of disorders.

* *Iatreúsis* (ιατρευσις). The same.

* *Iatrochy'micus* (ιατροχυμικος, from ιατρος a physician, and χυμια chemistry). A physician who cures diseases by chemical preparations only.

* *Iatrópha* (ιατροφα, from ιαομαι to heal, and τρεφω to nourish). The Barbadoes nut, so called because it is healing and nourishing.

* *I'atros* (ιατρος, from ιαομαι to heal). A physician.

* *Ibérica* (from *Iberia*, the place where it flourishes). A small herb called wild cress.

* *Ibéris* (ιβηρις). The same.

* *I'bex* (ιβηξ, from ιβω to vociferate). The mountain goat, so named from its noisy cry.

* *I'biga*. See *Abiga*.

* *I'bis* (ιβις or ιβυς, from ιβω to cry out). A kind of stork, named from its noisy cry.

* *Ibiscus* (ιβισκος, from ιβις the stork, who is said to chew it and inject it as a clyster). The marsh mallow.

* *Ibixuma* (ιβιξυμα, from ιβισκος the mallow, and ιξος glue). The herb soap-wort; named from its having a glutinous leaf like the mallow.

* *Ichneúmon* (ιχνευμων, from ιχνεω to seek out). An Indian rat, so called because it is said to seek out the crocodile and destroy it while asleep.

* *I'chnos* (ιχνος, from ιχνεω to go). The part of the foot on which we tread.

* *I'chor* (from ιχωρ). A thin acrid fluid which distils from wounds.

* *Ichoroídes* (ιχωροειδης, from ιχωρ ichor, and ειδος a likeness). Ichorous; resembling ichor.

* *Ich'thya* (ιχθυα a fish-hook, from ιχθυς a fish). An instrument like a fish-hook for extracting the foetus. It also means a fish-scale, or the scale or rasping of any metal or wood.

* *Ichthyelá'um* (ιχθυελαιον, from ιχθυς a fish, and ελαιον oil). Fish-oil.

* *Ichthyéma* (ιχθυημα, from ιχθυα the scale of a fish). A scale or rasping from any metal or wood, resembling the scale of a fish.

* *Ichthyítes* (ιχθυιτης, from ιχθυς a fish). A stone in which is a cavity resembling in shape a fish.

Ichthyocolla (ιχθυοκολλα, from ιχθυς a fish, and κολλα glue). Isinglass; a glutinous substance prepared from fishes.

Ichthyolithus (ιχθυολιθος, from ιχθυς a fish, and λιθος a stone). A stone having the figure of a fish upon its surface.

Icosándria (εικοσανδρια, from εικοσι twenty, and ανηρ a man). A class of plants, so named because they have twenty or more chives or male parts of fructification.

Ictérias (ικτεριας, from ικτερος the jaundice). A stone so called from its dull yellow colour.

Ictericus (ικτερικος, from ικτερος the jaundice). Jaundiced. Applied to fevers accompanied with the jaundice.

Ictericitia (from ιcterus the jaundice). An eruption of yellowish spots. A yellow discoloration of the skin without fever, called chlorosis.

Ictérodes (ικτερωδης, from ικτερος the jaundice). The same as *Ictericus*. P. 386.

The chief fault in the work is, that some of the definitions are too concise for those medical students who have made little progress either in classical learning or in professional studies.

Experiments on the Insensible Perspiration of the Human Body, shewing its Affinity to Respiration. Published originally in 1779, and now republished with Additions and Corrections. By William Cruikshank. 8vo. 3s. Nicol.

These experiments were originally offered to the public in 1779; and Mr. Cruikshank's attention seems to have been since called to them by the different conclusions which Dr. Priestley has drawn from them. The ingenious trials and deductions of Mr. Abernethy on the same subject may, however, have had some share in bringing our author again to the consideration of these points.

A minute description is first given of the cuticle; and the opinions that have been maintained by anatomists concerning its nature, are stated. Mr. Cruikshank is inclined to believe that pores really exist either in the cuticle or the *rete mucosum*; but the arguments by which he endeavours to prove that these pores are organised and connected with the extremities of the exhalant arteries, and, though invisible in the dead separated cuticle, still exist, and are sufficiently dilated in the erected state of the extremities of the vessels of the living and perspiring skin, are not entirely satisfactory, though apparently forcible.

On the white filaments passing between the cuticle and cutis, as described by Dr. Hunter, our author has made some observations; and he concludes, that, if they be really processes of the cuticle and *rete mucosum*, he can demonstrate three classes of processes in these membranes.

The first line: the pores, through which the hairs pass; these are the longest, and generally have the largest diameter. The second class are easily distinguished on the inside of the cuticle

which covers the palms of the hands or soles of the feet, or indeed on any part of cuticle; they line those pores described by Grew, and which Winslow calls the ducts of glands; they are short, compared to the former, are transparent on the sides, and have a white line in the centre, which he does not well understand; they appear, in regular order, on those parts of the cuticle which correspond to the parallel, or spiral ridges of the cutis. The abovementioned filaments, perhaps constitute the third class, are longer than the last, and more slender than any of the former.' p. 26.

The writer afterwards informs us, that, although he has not seen vessels in the cuticle or *rete mucosum*, he has with success injected a membrane, between the *rete mucosum* and the cutis, in the skin of those who have died of the small pox. He therefore considers the membranes lying on the surface of the true skin as amounting to five, each of which is a real or incipient cuticle.

From several of the experiments, it appears, that the size of the body, the *quantum* of food received into it, the vigour with which the system is acting, the passions of the mind, and the external heat or cold, may produce considerable variation in the quantity of the insensible perspiration.

Some of the conclusions in the pamphlet are not, in our opinion, satisfactory; and we are surprised that Mr. Cruikshank should have suffered such observations to remain, after the principles and reasoning of that science on which they chiefly depended, had undergone such important changes. In many respects, however, the tract is ingenious and valuable.

RELIGION.

Historical and Familiar Essays, on the Scriptures of the New Testament. By John Collier, Author of *Essays on the Jewish History and Old Testament.* 2 Vols. 8vo. 14s. Boards. Scarlett, 1797.

We have here a complete view of the history of the chief persons in the New Testament, and of the doctrines which they taught. The essays are written in an easy and familiar manner, and may prove useful to such families as employ their Sundays in religious studies. We could have wished, however, that the author had distinguished between facts and relations of doubtful authority. Thus we have an account of the deaths of Peter and Paul, without any reference to the books on which this relation is supposed to be founded; and the uninformed reader may imagine that these circumstances are of equal authority with the history of our Saviour.

'During Paul's second visit (says Mr. Collier) to the churches in Crete, since his release from Rome, while he was busily employed in rectifying the errors, and regulating the societies in that island, news was brought of Nero's accusation of the Christians, and the

persecution at Rome. The crime laid to their charge was no less than their being accessaries to the late most destructive conflagration of the city. Paul, alarmed for his friends, their sufferings and danger, thought his presence might be of use to the brethren, and he determined to set sail immediately for Italy.

‘The magistrates well knew the emperor’s mind, his inveteracy and prejudice against the Christians, and of what was laid to their charge. As the head of the party, Paul’s active zeal could not escape their notice, and they soon silenced him by imprisonment—secured his person in a common jail, and loaded him with irons. The crime of which he was accused was sedition—an accessary to the conflagration of Rome.

‘Alarmed at the rage of the Tribunes and the threats of the emperor, the brethren all fled, not one of them appeared in court on his trial, or when he made his defence, and gave in his answer.

‘Nero passed sentence of death on Paul. Peter and this glorious confessor were executed on one and the same day. Peter was crucified, and on the cross, at his humble request, his head hung downwards.

‘Paul, as a Roman citizen, was beheaded. Three miles from Rome, at Aquæ Salvæ, in the thirteenth year of the reign of Nero, on the twenty-ninth of June, in the year 66, Paul laid his head on the fatal block. His body was given to his disciples, some of whom, having taken courage, stood sorrowing near, and they paid it funeral honours, burying him in the Via Ostensis, two miles only from Rome.

‘The executioner, and two others who were spectators, struck with the behaviour of Paul, became converts to Christianity, and all three of them suffered martyrdom. The day of the death of Paul, one of the Fathers affirms, was far more memorable than the day of the death of Alexander.—As venerable relicks, his chains are hung up in Rome, and in the year 318, Constantine, the first Christian emperor, built over his sepulchre a magnificent church—“Sacred to the memory of Paul.” Vol. ii. p. 229.’

All this is tradition; and why should we affect to be wise above what is written? The holy scriptures will not be less true, because little is known of the first teachers of Christianity after the performance of their mission.

A Discourse preached before the Corps of Hampshire Fawley Volunteers, at the Church of St. Thomas, in the City of Winchester, on Sunday, March 19, 1797. By George Isaac Huntingford, D. D. &c. 8vo. 1s. Cadell and Davies. 1797.

From the fourth chapter of Nehemiah (ver. 14), Dr. Huntingford takes occasion to point out the duties of the association before which he preached, the situation of the country, the nature of the hostilities that are to be repelled, and the importance of the liberty

and property which we have to guard. The language is easy, sometimes elegant; and the sentiments are apposite and manly.

On Benevolence and Philanthropy; an occasional Sermon: preached by the Author, in the Parish Church of Theddlethorpe, All Saints, upon the Lindsey Coast, in the County and Diocese of Lincoln; at the particular Request of the Louth Independent Volunteer Yeomanry Cavalry, on the 21st Day of May, 1797. By the Rev. Francis Burton, Vicar of Theddlethorpe. 8vo. 1s. Johnson. 1797.

The benefits that would accrue from universal benevolence to human beings, form the subject of this discourse, in which we discover more of pious intention than of ability. Mr. Burton appears to be unaccustomed to composition; or perhaps he considers its niceties as unnecessary in the service of the sanctuary; an error which cannot but be discovered when preachers are desired, as in this case, to publish.

Daniel's Seventy Weeks. A Sermon, preached at Sion-Chapel, on Sunday Afternoon, September 18, 1796, to the Jews. By William Cooper. Being his second Address to that People. 8vo. 6d. Chapman.

Our opinion of Mr. Cooper's first address to the Jews may be seen in our XVIIIth Vol. (New Arr.) p. 232; and the present effusion gives us no opportunity of retracting what might be deemed unfavourable. The cause of real Christianity is greatly injured by the intrusion of those illiterate persons who cannot, by a rational use of the Scriptures, compensate their want of information in the science and history of religion, and who amuse themselves with dogmas which neither they nor their auditors can comprehend.

The Favour of God the only Security in national Danger. A Sermon preached at the Parish Church of St. Laurence Jewry, on Sunday, the 12th of August, 1798, before the Guild-hall Volunteer Association. By William Lucas, A. M. Chaplain to the Association. 4to. 1s. Robinsons. 1798.

However we may disapprove the mixture of politics with theology, we cannot censure a minister of the church for inculcating on his auditors the importance and the necessity of the divine aid in all human operations*; and, however we may differ from the preacher whose discourse is now before us, with regard to the original 'justice' of the war, or the 'generosity and honour' with which it has been prosecuted on our part, we are ready to applaud the zeal with which he is animated, and which he endeavours to dif-

* The text of this sermon is, 'They got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.'

fuse around him, at a time when our country is endangered by the resentment and the menaces of a powerful enemy.

As some persons might be induced to think that a confidence in the favor of Heaven would ensure victory in war or great advantages in peace, without the exertions of individuals, Mr. Lucas properly combats this 'enthusiastic notion;' and not only urges the expediency of acting with prudence and vigor, but of pursuing a course of piety and devotion, that the blessing of Heaven may attend our endeavours. He might have quoted a passage from St. Paul in support of his arguments on this head: 'I have planted; Apollos watered; but God gave the increase.' The Almighty did not *give the increase* to those who, from a blind expectation of his favor, indulged in listless inactivity, but to those who exercised their industry and were usefully diligent.

This sermon is well adapted to the occasion on which it was delivered. The observations are such as seem naturally to flow from the subject; and the whole is an artless and unaffected appeal to the patriotism of armed volunteers. The preacher has in general tempered his zeal with discretion, and has not, like many of his brethren, poured forth virulent invectives against the enemy. His style is neat rather than elegant; it is sometimes too familiar, and not always accurate: but, upon the whole, we may recommend the discourse as worthy of public approbation. We cannot dismiss it without informing our readers, that it gave great satisfaction to the gentlemen before whom it was preached, and that they not only requested their chaplain to print it, but presented him with a sum of money adequate to the whole expense of publication.

EDUCATION.

Youth's Miscellany; or, a Father's Gift to his Children: consisting of original Essays, moral and literary; Tales, Fables, Reflections, &c. intended to promote a Love of Virtue and Learning, to correct the Judgment, to improve the Taste, and to humanize the Mind. By the Author of the Juvenile Olio, &c. &c. 12mo. 4s. Boards. Newbery. 1798.

This miscellany, we think, will answer the intention of the ingenious author. Curiosity is excited by the variety of topics introduced; and the serious essays are so happily relieved by lighter matter, that we may venture to recommend it as an acceptable present to the young of both sexes.

Tales for Youth, or the High Road to Renown, through the Paths of Pleasure; being a Collection of Tales illustrative of an Alphabetical Arrangement of Subjects, the Observance of which will enable Young Men to arrive with Respectability at the Pinnacle of Fame. Small 8vo. 3s. Boards. Lane. 1797.

The vulgarity of this title is an earnest of the coarse manner in

which the various subjects connected with the duties of tradesmen are handled in the body of the work. The advice given is indeed good, and, if it be carefully followed, may make an honest and industrious shopkeeper; but the reward of such a character is not renown, or the pinnacle of fame.

Amusing Recreations; or a Collection of Charades and Riddles on political Characters, and various Subjects. Dedicated to Lady Onslow. By Mrs. Pilkington. 12mo. 1s. Vernor and Hood. 1798.

From the dedication of this collection, we learn that it obtained the approbation of lady Onslow, who is probably a better judge of such compositions than the Critical Reviewers. The *political* conundrums, we apprehend, are beyond the capacity of the readers for whom the work is intended, but may suit children of a larger growth.

Elements of Geography; containing a concise and comprehensive View of that useful Science as divided into Astronomical, Physical, or Natural, and Political Geography, on a new Plan; adapted to the Capacities of Youth, and designed for the Use of Schools, and private Families. By Jedidiah Morse, D. D. Embellished with Maps. 12mo. 3s. 6d. Bound. Stockdale.

This is an useful school-book. The compiler had in view the improvement of his countrymen; and he is therefore particularly diffuse in his description of America; but, from the increasing importance of that part of the world, this cannot be considered as a blemish in the work. The general accounts of the system, of the component parts of the earth, and of the political and religious state of mankind, are well adapted to the rising generation.

P O E T R Y.

Greenfield Hill: a Poem, in seven Parts. By Timothy Dwight, D. D. 8vo. 3s. 6d. Button.

It is always with pleasure that we announce the success of the polite arts, wherever it occurs; and, when America discovers an excellence in the literary walk, it is with an unfeigned satisfaction that we make the communication to the public.

Greenfield Hill, a beautiful spot in Connecticut, is the subject of the Trans-atlantic Muse, who proves her powers in descriptive poetry to be beyond the flight of a vulgar wing.

We shall select the beginning of the poem in support of our opinion.

‘ From southern isles, on winds of gentlest wing,
Sprinkled with morning dew, and rob’d in green,
Life in her eye, and music in her voice,
Lo spring returns, and wakes the world to joy!
Forth creep the smiling herbs; expand the flowers;

New-loos'd, and bursting from their icy bonds,
 The streams fresh-warble, and through every mead
 Convey reviving verdure; every bough,
 Full-blown and lovely, teems with sweets and songs;
 And hills, and plains, and pastures feel the prime.

'As round me here I gaze, what prospects rise?

Ethereal! matchless! such as Albion's sons,
 Could Albion's isle an equal prospect boast,
 In all the harmony of numerous song,
 Had tun'd to rapture, and o'er Cooper's hill,
 And Windfor's beauteous forest, high uprais'd,
 And sent on fame's light wing to every clime.
 Far inland, blended groves, and azure hills,
 Skirting the broad horizon, lift their pride.
 Beyond, a little chasm to view unfolds
 Cerulean mountains, verging high on heaven,
 In misty grandeur. Stretch'd in nearer view,
 Unnumber'd farms salute the cheerful eye;
 Contracted there to little gardens; here outspread
 Spacious, with pastures, fields, and meadows rich;
 Where the young wheat it's glowing green displays,
 Or the dark soil bespeaks the recent plough,
 Or flocks and herds along the lawn disport.

'Fair is the landscape; but a fairer still
 Shall soon enchant the soul—when harvest full
 Waves wide its bending wealth. Delightful task!
 To trace along the rich, enamell'd ground,
 The sweetly varied hues; from India's corn,
 Whose black'ning verdure bodes a bounteous crop,
 Through lighter grass, and lighter still the flax,
 The paler oats, the yellowish barley, wheat
 In golden glow, and rye in brighter gold.
 These soon the sight shall bless. Now other scenes
 The heart dilate, where round, in rural pride
 The village spreads its tidy, snug retreats,
 That speak the industry of every hand.' P. II.

Having no reason to doubt the veracity of the reverend bard, we shall exhibit a part of his prospect for the admiration of our readers.

'How bless'd the sight of such a numerous train
 In such small limits, tasting every good
 Of competence, of independence, peace,
 And liberty unmingled; every house
 On its own ground, and every happy swain
 Beholding no superior, but the laws,
 And such as virtue, knowledge, useful life,
 And zeal, exerted for the public good,

Have rais'd above the throng. For here, in truth,
 Not in pretence, man is esteem'd as man.
 Not here how rich, of what peculiar blood,
 Or office high; but of what genuine worth,
 What talents bright and useful, what good deeds,
 What piety to God, what love to man,
 The question is. To this an answer fair
 The general heart secures. Full many a rich,
 Vile knave, full many a blockhead, proud
 Of ancient blood, these eyes have seen float down
 Life's dirty kennel, trampled in the mud,
 Stepp'd o'er unheeded, or push'd rudely on;
 While merit, rising from her humble skiff
 To barks of nobler, and still nobler size,
 Sail'd down the expanding stream, in triumph gay,
 By every ship saluted.' P. 12.

As it is natural for every man to cherish in his heart the *amor patriæ*, we applaud the enthusiasm of the following apostrophe.

Hail, O hail

My much-lov'd native land! New Albion hail!
 The happiest realm, that, round his circling course,
 The all-searching sun beholds. What though the breath
 Of Zembla's winter shuts thy lucid streams,
 And hardens into brás thy generous foil;
 Though, with one white, and cheerless robe, thy hills,
 Invested, rise a long and joyless waste;
 Leafless the grove, and dumb the lonely spray,
 And every pasture mute: what though with clear
 And fervid blaze, thy summer rolls his car,
 And drives the languid herd, and fainting flock
 To seek the shrouding umbrage of the dale;
 While man, relax'd and feeble, anxious waits
 The dewy eve, to flake his thirsty frame:
 What though thy surface, rocky, rough, and rude,
 Scoop'd into vales, or heav'd in lofty hills,
 Or cloud-embosom'd mountains, dares the plough,
 And threatens toil intense to every swain:
 What though foul calumny, with voice malign,
 Thy generous sons, with every virtue grac'd,
 Accus'd of every crime, and still rolls down
 The kennel'd stream of impudent abuse:
 Yet to high heaven my ardent praises rise,
 That in thy lightsome vales he gave me birth,
 All-gracious, and allows me still to live.' P. 13.

From these specimens of American poetry, the reader, we think, will derive pleasure; and, when we inform him that they are not the only meritorious passages in the poem, he will probably be desirous of perusing the whole.

Epistle in Rhyme, to M. G. Lewis, Esq. M. P. Author of the Monk, Castle Spectre, &c. With other Verses. By the same Hand. 8vo. 1s. Lunn. 1798.

The author of this epistle undertakes to vindicate the morality of the Monk, and lavishes praise upon the Castle Spectre. To us Mr. Lewis's romance appears the vigorous production of a depraved imagination; and his play we deem excellent only in pantomimic stage effect. The present writer, however, must not be considered as indifferent to the morals of the public; for he pretends to have discovered a dangerous tendency in *The Stranger*. This is extraordinary in one who appears as the apologist for descriptions of gross lewdness; but he has accounted for it by saying that the *Stranger* contains *French morality*.

The poetry of the epistle possesses great merit. Our extract will show the author's powers.

‘ Say, oft as night and silence o’er the earth
 Draw their close veil, and give reflection birth,
 Is not a spirit, good or ill, confess,
 In ev’ry virtuous, ev’ry guilty breast?
 Does not a voice, that will be heard, pervade
 The inmost soul in deep retirement’s shade?
 Does it not calm of innocence the fear?
 Does it not yell to prosp’rous vice, “ Despair!”
 Why then forbid the poet’s art to give
 Corporeal shape to what all feel who live?
 No mind so firm but oft recurs in thought,
 To all the priest and all the nurse have taught;
 Mem’ry acknowledges the forms of air,
 And ev’ry goblin finds acquaintance there.
 Not so the monstrous brood that shock belief,
 Palm’d on the town by Morton and O’Keeffe;
 Who, still with nature and good sense at strife,
 Profanely stile their figures drawn from life:
 Ev’n Boaden’s ghost is surely full as good
 As Holcroft’s characters of flesh and blood,
 To which, throughout the year, no day goes by,
 But gives in ev’ry lineament the lie.
 Soon shall some wag, to set opinions right,
 Describe the nymphs of Billingsgate—polite,
 Soft sentiment from lips of butchers roll,
 Or with a tender turnkey melt the soul!
 Since valiant taylor, on the stage let loose,
 Rouse all the lion rampant—in the goose!
 And gen’rous Jews unsparingly dispense
 Pure christianity and vital pence!’ P. 6.

Poems on various Subjects. By Mary Ann Chantrell, of Newington Butts. 8vo. 2s. 6d. Simmons. 1798.

There is nothing better in this volume than the Address to the Subscribers.

'When Fancy to me her assistance first lent,
To amuse my own thoughts was my only intent;
The wish of a few partial friends have prevail'd,
O'er the vanity their soothing flattery assail'd;
Yet, ere I consented in print to appear,
'Twas requisite courage should teach me to bear
The laugh of the critic, the sneer of contempt,
With ridicule's smile at the foolish attempt.
Arm'd with resolution, at length I presume,
To publish these trifles, nor sigh at their doom.
But let me serious, nor longer provoke,
The contempt of my friends by attempts at a joke.' p. v.

We may also observe, that there is nothing worse.

The Warning, a poetical Address to Britons. To which is added, a Report of the Proceedings of the Whig Club, at their Meeting, May 1st, 1798, in a poetical Epistle from Henry Bumpkin, in Town, to his Brother in the Country. 8vo. 1s. 6d. Hatchard. 1798.

Of this very dull and very loyal piece a short specimen will be sufficient.

'What are the blessings, Britons, we can boast,
That tempt the av'rice of the Gallic host?
For think not they will bring you freedom here,
But death and robb'ry they import elsewhere:
Indeed those tools, the cannon and the sword,
To freedom rarely better times afford;
'Tis not their aim, your wealth, your homes, and land,
Will be requir'd, to glut the hungry band;
Nor is this all, where'er they plant the foot,
They cut prosperity up by the root.' p. 24.

The Egotist: or, Sacred Scroll. A familiar Dialogue between the Author of the Pursuits of Literature and Octavius. 8vo. 1s. 6d. Murray and Highley. 1798.

This is an attempt to ridicule a malignant work; but it displays little ability.

D R A M A.

Cambro-Britons, an Historical Play, in Three Acts. First performed at the Theatre-Royal, Haymarket, on Saturday, July 21, 1798. With a Preface. Written by James Boaden, Esq. Author of Fontainville Forest, Italian Monk, &c. &c. 8vo. 2s. Robinsons. 1798.

The march of troops up the mountains,—the bards cursing them

over the cliffs, to music and by torch-light,—a ghost throwing off her shroud to discover drapery of a fine cerulean colour, then drawn through the opening window,—would have been very well for a pantomime. The play has little merit. Mr. Boaden has neglected to notice his obligations to other authors; and we must accuse him of plagiarism as well as of dullness.

N O V E L S, &c.

Waldorf; or, the Dangers of Philosophy. A Philosophical Tale.
By Sophia King, Author of "*The Trifles from Helicon.*" 2 Vols.
12mo. 6s. sewed. Robinsons. 1798.

Young Waldorf, from associating with Lok, becomes an atheist. Zenna, a mysterious mah, who proves to be the father of Waldorf, warns him against this favourite companion and his fatal principles. He exhibits Lok, in a vision, surrounded by spectres, who tear him to pieces, and are preparing to seize his pupil. Two young women, induced to doubt by the arguments of the youth, and believing their doubts to be criminal, die in consequence of the struggle. Two brothers of one of them vow revenge over her corpse: the elder follows Waldorf, and falls by his hand. Helena, who adopts his principles, lives with him as his mistress; but she is at length weary of him, and, as present pleasure is her object, seeks another lover. She, however, sends to Waldorf his child; and in a cottage in Spain, with the little Frederick, and Lok, who is always self-possessed in danger, calm in sorrow, and steady in friendship, Waldorf recovers tranquillity; when the second brother discovers them. We extract the scene that follows.

' The broad sun was half sunk in the firmament, and the moon was just visible through the clouds—the playful breezes were dimpling—the silver streams went limping down the bank—and tired nature was sinking into the lap of eve—when Lok, Waldorf, and the child, were roving through the whispering woods in peaceful harmony. Just as they turned a leafy avenue, a figure darted from behind a tree, and crossed their path.

"Count Gravenitz!" exclaimed Waldorf violently.

"The day of reckoning!" thundered the duke's son, drawing his bright stiletto.

' Lok rushed between them. "Forbear, young man!" said he.

"Never, by the God that made me!" replied the count.

"Leave me!" said the shrinking Waldorf, as he advanced.

"Let me not dip my hands again in blood. My child, my Frederick, spare me another murder, nor hunt me to the brink of ruin."

"You and your child die to expiate your crimes this minute!" retorted the count.

"Madmen!" interrupted Lok, "retire, nor strive to render a father and a fellow-creature miserable!"

"Waldorf caught up his child.

"The child is innocent—the parent unfortunate!" continued Lok. "Be merciful, nor crush his hopes with fresh distresses!"

"He and his child!" still murmured the count.

"Waldorf," returned Lok, "can save himself—and the child I will protect.—Do you believe in a God, and dare be a villain!"

"Waldorf pressed his child still closer, as if to say, Who dares harm thee?"

"Lok turned round. "Waldorf, depart with your son," said he; "shield him in your retreat, and leave the count to me."

"The agonized Waldorf tremblingly obeyed.

"When the appellation "Coward!" from Gravenitz arrested his footsteps, his eyes gleamed in fury—he sprang forwards, and was stopped by Lok.

"Begone, fanatic!" exclaimed he reproachfully; and instantly Waldorf, with his child, darted through the trees, and disappeared.

"Immediately the enraged count rushed on Lok, who parried the thrust with his cane, and smiled disdainfully. "How darest thou say thy prayers, and plan a murder!" said Lok, folding his arms, and directing a severe glance to the awe-struck madman. "How now! Does thy God smile on thee? Did he send thee to destroy thy brethren? Sheathe thy weapon, and blush when next you pray! Study the religion of humanity, and become truly pious! What, turn your eyes to heaven, and thrust your dagger in the heart of a fellow-creature! Go home, young man, and learn virtue, not merely to preach it."

"Lok concluded, and, turning down another path, coolly returned homewards; while the blushing fanatic, burnt with surprise, rage, and mortification, thrice aimed his uplifted stiletto towards the back of Lok—yet fear and awe withheld his trembling arm; and, vowing still to be revenged, he reached his lodgings." Vol. ii. p. 34.

Waldorf leaves his home for a time, to secure his child from the vengeance of Gravenitz. As they are returning, the count discovers them in a goat-herd's cottage, murders the child, and is himself destroyed by Waldorf, who, more wretched than ever, rejoins Lok. He meets the goat-herd's wife, learns that her husband has been condemned to death for the supposed murder of Gravenitz, and hastens to accuse himself, that he may save the innocent. He arrives too late; he accuses himself as a murderer; the father of Gravenitz hears of his imprisonment, and cites him as an atheist before the court of inquisition. Zenna's influence saves him, and Waldorf is reserved for one pang more—he discovers

Helena, the repentant victim of her principles and passions. She dies, and Waldorf destroys himself.

There are various errors in this work; but the radical defect is, that its philosophy, by which the writer means atheism, is not represented as false. Undoubtedly, the authoress was right in making the character of Lok so pure, because his integrity renders his principles more operative upon Waldorf; but we wish to find at least his equal among those of better belief. The inference now is, that, only because atheism is *dangerous*, it should not at present be disseminated. The style is sometimes affected; but it is frequently nervous; and, faulty as the work is, it discovers powers that may rise to excellence.

Heaven's Best Gift. A Novel. By Mrs. Lucius Philips. 4 Vols. 12mo. 14s. Boards. Miller.

We are sorry that it is not in our power to compliment this lady on her talents for novel-writing. The story is absurd and inconsistent, even with all the latitude that writers of fiction may claim; and the characters are made up of the worst *traits* that are scattered over many novels. Of the writer's language some judgment may be formed from these short specimens:—

‘ Mrs. Leland and Mrs. Bellandine called her, as heretofore, chit and child; affecting to consider her being made of so much consequence by all around, was thereby to please miss Fitzhenry, whose folly it was to doat upon her.’ Vol. iv. p. 81.

‘ As fate (that often amuses herself with weaving webs of perplexity for the sons and daughters of mankind) detained the British fleet by adverse winds, until such a change of measures took place in the cabinet, gave Mr. Lindsay leisure to return to town, to remember miss Fitzhenry, and to recollect that his sister Stella and her dwelt together under the same roof; and, which this same fate prompted him, in conjunction, perhaps, with Mrs. Leland's and Mrs. Bellandine's malign geniusses, at this precise juncture, to go down to see them.’ Vol. iv. p. 82.

Eleonora. Novella Morale scritta sulla traccia d'un Poemetto Inglese tradotto dal Tedesco. Trattenimento Italiano di Mrs. Taylor. In Londra. Edwards. 1798.

Eleonora, a moral Tale, founded upon an English Poem translated from the German.

This story must interest in any form; but it is better in English verse than in Italian prose. The present version would have been more spirited, had it been more literal. Bürger is not an author who can easily be amended.

Sadaski; or, the Wandering Penitent. By Thomas Bellamy, Author of Miscellanies in Prose and Verse, &c. 2 Vols. 12mo. 6s. sewed. Sael. 1798.

Mr. Bellamy is not deficient in invention; and he possesses some

descriptive powers; but he employs these talents too extravagantly in this tale, the general moral of which is not very clear, although useful lessons may be deduced from parts. The first volume contains a striking delineation of the effects of despair; and the whole might have passed as an instructive and entertaining allegory, if the author had not mingled probability with the agency of magic, and thus destroyed the interest of the story as it advanced. The conclusion is poor and feeble.

MISCELLANEOUS LIST.

A Review of the Life and Character of the Right Rev. Dr. Thomas Secker, late Lord Archbishop of Canterbury. By Beilby Porteus, D. D. Rector of Lambeth, now Bishop of London. 8vo. 2s. 6d. Rivingtons. 1797.

The most proper account of this republication is contained in the advertisement prefixed.

‘The review of the life and character of archbishop Secker, of which a new edition is here presented to the public, has hitherto been prefixed to the first of his seven volumes of posthumous sermons, and could not be purchased separately, nor, of course, without considerable expence. And in this state it would probably have remained, had not a very respectable and learned prelate judged it expedient to introduce into his life of bishop Warburton, such observations on the talents, learning, and writings of archbishop Secker, as appeared, both to me and to many other of his grace’s friends extremely injurious to his literary character, and the credit of his numerous and useful publications; and therefore highly deserving of some notice from those who loved him in life, and revered him after death. Accordingly, these animadversions have been ably and completely refuted in a letter lately addressed to the lord bishop of Worcester, by a member of the University of Oxford, to which the world has given very decided marks of approbation. But as the author of that letter has made frequent references to the review of the archbishop’s life and character, I conceived that it might still further promote the important end which both he and I have in view, the vindication of the archbishop and his writings, if I rendered that review of his life more accessible, by detaching it from his other works, and printing it as a separate publication. The estimate there formed of the archbishop’s erudition and abilities, is undoubtedly very different from that which the bishop of Worcester has been pleased to give in his life of Dr. Warburton. Both cannot be true. Which of the two, his lordship or myself, has had the best means of information, and which of the two accounts corresponds best with the opinion entertained of archbishop Secker by the best critics and scholars of this kingdom, I shall leave to others to decide. Be that decision what it may, by the publication of the archbishop’s life in this form, I shall not only enable the reader to judge for himself, but shall also

gratify the warmest feelings of my heart, by the consciousness of having discharged, in the best manner I was able, one of the most sacred of human duties to a deceased friend and benefactor: to whose kindness, under Providence, I owe my first establishment, and much of my subsequent success in life; to whose instructions, virtues, and example, I am indebted for still more important benefits; with whose venerable name it is my highest worldly ambition to have my own united here, and with whom, ('among the spirits of just men made perfect,') may a gracious God render me worthy to be more closely and permanently united hereafter.' P. i.

We have been considerably disappointed on the perusal of this pamphlet. We had reason to expect a more copious account, as the primate is said to have left a manuscript, containing memoirs of his life and times. One incident has been reported from it, which is in itself particularly interesting. It is that the archbishop's opinions, which bishop Porteus mentions as not thoroughly settled in his mind, were completely fixed by a vision, similar to that which Dr. Doddridge has recorded in his life of colonel Gardiner.

As to the attack of bishop Hurd, we conceive that the most effectual vindication of Dr. Secker would be a publication of his notes on the Hebrew text, or of some of the 'very learned MSS. written by himself,' which he bequeathed to the library in the palace of Lambeth.

An Inquiry into the present Condition of the lower Classes, and the Means of improving it, including some Remarks on Mr. Pitt's Bill, for the better Support and Maintenance of the Poor. In the Course of which the Policy of the Corn Laws is examined, and various other important Branches of political Economy are illustrated. By Robert Acklom Ingram, B. D. &c. 8vo. 2s. 6d. Debrett, 1797.

In this pamphlet are some good observations relative to the state of the poor, and the effects of luxury upon the rich. Tables of the value of corn at different periods, and the amount of our exports and imports, are also given; but, from these, it is difficult to draw just conclusions. We cannot commend the depth of our author's researches, when he speaks of the value of commons to the poor; a point which has not been satisfactorily discussed: still less can we assent to his plan of permitting justices to enforce the incorporation of parishes for the maintenance of their poor. He embraces too great a number of topics to give due consideration to each. Commerce, the national debt, taxes, tithes, the corn laws, &c. pass in review before him. On some of these articles we find judicious remarks, particularly on the policy of abrogating the corn laws. In the following conclusions most of our readers will agree with him.

* To increase the quantity of food produced at home, to en-

courage the economical administration of it, and thereby doubly to augment the population, are far more substantial and efficacious causes of national aggrandizement, much more deserving of the civic crown, and the applauses of future generations, than the acquisition of distant territories at an enormous expence of blood and treasures. The powers of the community will be more energetic, in proportion as they are condensed. And to strengthen the attachment of the increasing population to their government and native soil, by promoting a more general distribution of the national domain, and diffusing in streams of comfort the consolidated masses, which have been accumulated by gradually subtracting from the wages of incessant labour every surplus above a bare subsistence, is a source of defence and prosperity much more to be confided in, than the possession of distant colonies, which will watch every opportunity of renouncing the authority of their political superior. How much greater must be the quantity of happiness, when the means of enjoyment are disseminated in equal portions through the mass of the community, than if they are collected in the hands of an inconsiderable proportion, that possess the exclusive privilege, if so it may be called, of uninterrupted indolence, and the means of commanding every gratification of a luxurious and vitiated fancy; a species of prosperity, in appearance, insulting over the distresses of their inferiors, though, in reality, destitute of substantial and permanent enjoyment.' P. 95.

A Journal of Occurrences at the Temple, during the Confinement of Louis XVI. King of France. By M. Cléry, the King's Valet-de-Chambre. Translated from the original Manuscript by R. C. Dallas, Esq. Author of Miscellaneous Writings, &c. 8vo. 6s. Sold by the Author. 1798.

There can be no reason to question the authenticity of this journal. It is an interesting account which only excites unmingled pain in the reader, by giving a minute detail of circumstances which, for the honour of human nature, he would wish to forget. M. Cléry has written with affectionate zeal, but has not attempted to excite the passions of his readers by his own comments.

The Source of Virtue and Vice; or, a few Remarks as well on the Impropriety of great Part of the Bishop of Landaff's Reasoning, in his Apology for the Bible, as in Favour of "The Age of Reason." By John Michaël Baloudoufrou/skou. 8vo. 1s. Crosby. 1797.

One quotation will prove the absurdity of this pamphlet.

'One of my chief occupations for these nine years' (says the author) 'has been to explore the means, how to give ourselves virtuous, and how to avoid vicious inclinations, and, by thousand-fold experiments, I have found that the eating and drinking of certain things with a few other circumstances in the way of living,

are the only causes of virtuous and vicious inclinations within us.
P. 20.

Amazing discovery! but still dark to unenlightened man; for the writer does not produce one of his *thousand-fold* experiments on virtuous and vicious diet, throws no light on the *inclinations* within us which arise from fish, flesh, or fowl, says not a word of the integrity which vegetables give, and omits the 'other circumstances in the way of living,' to which our good and bad deeds are to be traced. We hope that Mr. Baloudoufroufskou will immediately publish the result of his thousand experiments, by way of commentary on Mrs. Glasse's cookery, and point out to persons of all descriptions what they are to eat and drink 'in order to be saved.'

The Turkish Refugee: being a Narrative of the Life, Sufferings, Deliverances, and Conversion, of Ishmael Bashaw, a Mahometan Merchant, from Constantinople, who was taken Prisoner by the Spaniards, and made a wonderful Escape to England. Where, having become a Convert to the Christian Faith, he was publicly baptized, with the Approbation of the Right Reverend the Lord Bishop of Lincoln. 12mo. 1s. Conder.

This narrative (the preface informs us) was taken, unsolicited, from the lips of the unhappy stranger to whom it relates; and it is printed with no other view than to his benefit, and that of his distressed family. Under these circumstances, we cannot consider it as an object of criticism; but it has a sufficient variety to render it interesting, and purchasers will have the satisfaction of gratifying a reasonable curiosity, and assisting the indigent, at a very small expense.

The Red Basil Book, or, Parish Register of Arrears, for the Maintenance of the unfortunate Offspring of illicit Amours; with a farther Developement of most shameful and unprecedented Acts of Abuse in the Town of Manchester. Part the First. By Thomas Battye. 8vo. 2s. 6d. Hopper and Son, Manchester.

The title of this work sufficiently explains its contents. We shall not dwell upon local disputes; but, if any readers should wish to enter into the subject, he will find, on wading through many pages of a list of bastards, and a series of illustrations, that Manchester is not a place of the purest morals, and that there are many very worthy men in office, who find the laws of chastity more profitable 'in the breach than the observance.'

Religious and Philanthropic Tracts, &c. By James Cowe, M. A. Vicar of Sunbury, Middlesex. 8vo. 2s. 6d. Robson. 1797.

Some judicious hints on the state of the poor are contained in this work. We shall extract one, which, from our knowledge of its utility, we can recommend to our readers. The plan is adopted in several provincial towns.

'A sufficient quantity of linen is purchased, and lent to each poor married woman during her lying-in; and about half a guinea is given towards defraying her expences. The fund, by which this institution is supported, is raised by a subscription of 6s. 6d. per quarter; on admission, each subscriber pays 7s. for the purchase of linen, and one quarter in advance; and any poor inhabitant becomes an object of relief, whether a parishioner or not. So that a lying-in charity of this sort may be easily established in any parish, and solicits the attention of the benevolent.' p. 89.

Where we have been acquainted with the institution, about twelve ladies conducted the charity, assisted by the subscriptions of several gentlemen. Each object requiring assistance was put under the care of one of the ladies, whose business it was to visit her two or three times a week, and to give her that comfort by friendly calls, which the poor valued almost as much as the real assistance from linen or money. Thus a connection, which was highly advantageous to both parties, was gradually formed in the town between the rich and the poor.

A Letter to the Society of Protestant Dissenters, at the Old Meeting, Yarmouth, from Thomas Martin, on his Resignation of the Office of Minister among them. 8vo. 1s. Johnson. 1797.

It appears from this letter, that the writer had entertained, with regard to such notions as his hearers disapproved, some speculative points in divinity, and that it became necessary for him to break off a connection which ceased to be mutually agreeable, and consequently ceased to be conducive to edification. In this letter, he explains the nature of their differences, and is of opinion that they were not such as ought to have created a disunion of interests. The truth is, however, that the doctrine of the Trinity is not considered by many persons as a *speculative* point, but as affecting the terms of salvation; and if this, as we have reason to think, was the case with Mr. Martin's congregation, a connection with him could not have been maintained without polemic animosity, which he has wisely avoided by his resignation.

A Word of Remembrance and Caution to the Rich. By John Woolman, late of New-Jersey. 18mo. 6d. Darton and Harvey.

This pamphlet contains common thoughts on the abuse of riches, in the course of which the author seems to lean to the side of equality in the distribution of wealth. If he were permitted to trace back the possession of great portions of landed property, he would not show much respect to charters and deeds of conveyance.

Infant Institutes, Part the First, Or, a Nurserical Essay on the Poetry, Lyric and Allegorical, of the earlier Ages. With an Appendix. 8vo. 1s. 6d. Rivingtons. 1797.

This pamphlet contains some learning, little wit, and less libe-

ality. A short extract will show the kind of wit in which the author indulges himself.

‘ Our said ancestors indeed, in merry Old England, seem to have been as well acquainted as Horace himself was, with the true value of the “*desipere in loco* ;” and, were it not that some persons might suppose I was only sounding my own trumpet, I would this moment undertake to demonstrate the vast superiority of real genuine nonsense, over many of those things pretending to be sense, with which the public is so continually pestered. As this subject is curious in itself, and may be ranked amongst the arcana of literature, it will not, I presume, be unentertaining to my reader, if I produce, as a sample of this kind of writing, the two first stanzas of a non-sequitur, which chuses to call itself

‘ An Elegy on the Battle of Landen.

‘ O that my lungs were made of butter’d peas !

And eke with scratching get the itch ;

To be as mangy as the Irish seas,

Ingend’ring wind-mills, and a melted witch !’ P. 48.

ANSWER TO A CORRESPONDENT.

FROM Mr. Wilkinfon (the author of *Essays Physiological and Philosophical* *) we have received a letter, in which we observe some objections to our *critique* on his performance : but his remarks are unimportant and unsatisfactory. Among the contents of his epistle we also perceive an intimation of the advantages attending the use of his instruments in distortions or curvatures of the spine. Of the distinct essay which he promises on this subject, and of his *Essay on Electricity*, we shall give, in due course, our unbiassed sentiments.

ERRATA.—In our last volume, p. 466, line 23, for ‘ their literary compositions,’ read ‘ *the* literary compositions of *the French* ;’ and, in p. 542, line 20, for *Elinrich*, read *Hinrich*.

* See our last Volume, p. 457.

